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Healing & Prosperity Thoughts

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing: I am reborn in Christ, and my body is transformed to health and wholeness.

Prosperity: The riches of the kingdom are mine, and prosperity appears.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

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Health and Prosperity

CHARLES FILLMORE

ABOVE ALL other Bible writers Paul emphasizes the importance of the mind in the transformation of character and body. In this respect Paul struck a note in religion that had been mute up to this time; that is, that Spirit and mind are akin and that man is related to God through thought. Paul sounds again and again in various forms this silent but very essential chord in the unity of God and man and man and his body. All Christian metaphysicians are indebted to Paul for abundant quotable Scriptures that fortify their position that the mind is the central I AM of man's world, around which, to him, all things revolve.

We who in this new age advocate practical Christianity have to meet the ancient belief of religious people that their rewards are to come in a future world, after they are dead. Jesus advised: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." This points directly to death, in which most persons fall asleep. So Jesus urged His followers to work in the Spirit while they were alive and warned them of the inertia that would follow death until the next incarnation.

We are never forced to accept Christ; it is always a change of mind. The first proclamation of both John and Jesus was "Repent ye"; that is, "Change your mind!" (Strong's

Concordance says "repent" should have been translated "think differently.") However Christian teachers usually ignore the mental phase of repentance and insist upon a vague change from sinner to saint by the will of God. But Paul in his letter to the Romans says: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

Here the body is ranged with the mind in its need for surrender to the will of God. This linking of mind and body is in perfect harmony with Jesus' teaching and His final demonstration in the resurrection of His body.

For nearly two thousand years the interpreters of Jesus' teaching have been telling us that heaven is in the skies, where we shall go if we are "saved." But Jesus located heaven within man and indicated an entirely new soul birth as necessary to its attainment. When we celebrate the birth of Christ we give tribute to the Christ mind that takes the place of the intellect in the regeneration referred to by Jesus in Matthew 19:28: "Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This mystical identification of the twelve mind centers in man and the mastery of the multitude of thoughts under their jurisdiction points directly to mental culture and especially to the development of mind power through spiritual inhibitions. Jesus directed His disciples to go to that upper room in Jerusalem, where they would receive *power* after the Holy Spirit had come upon them. This return to God is through thinking thoughts that chord with God-Mind. Paul further emphasizes this necessity of thought culture in his letter to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are

pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Paul mentions those who "walk, in the vanity of their mind" and who are "darkened in their understanding." And he admonishes: "Be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth."

As we study the functioning of our mind we see that it parallels the minds of other persons, and, rightly understood, also the mind of Being itself. This gives us the key to the universality of Being and the unity through mind of all things visible and invisible.

Psychology demonstrates that the body is the precipitation of the mind into a lower state of consciousness. This precipitation of mind into matter is the result of wrong thinking. As expressed in symbols in Genesis, man ate of the tree of the knowledge of "good and evil" and thereby lost the gift of receiving ideas direct from the pure mind of Being.

As is very evident from mental analysis mind and body are two poles of one mental unit, man; therefore man must adjust his thoughts to his source, which is Spirit or God. Through this adjustment of his mind to Divine Mind man enters into an entirely new state of consciousness, which Jesus called the new birth. This birth is "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we get the source of the idea of the immaculate conception, the virgin birth, and the power to overcome human limitations expressed by Jesus Christ.

We are urged to "put on Christ"; to imitate the thoughts and ways of the Master and with Paul proclaim, "We have the mind of Christ." Ideas are catching, and when we affirm our unity in Christ our mind is joined with His in the radiant life of Spirit, and His "blood" is transfused into our mind and body by a divine alchemy. "Ye therefore shall be perfect, as your heavenly Father is perfect."

The Hidden Gifts

A CHRISTMAS STORY

ZELIA M. WALTERS

AMARA paused, her hands still above her weaving. A step had sounded in the paved court. She would know that step anywhere. A man stepped through the open doorway.

"My son! My son!" She was in his arms. He was holding her close and murmuring, "Mother! Mother!" All the loneliness of the long separation ebbed away. She was filled with a sense of utter peace too deep for words.

She stood away presently to look at him. He was a man to fill any mother's heart with gratitude. She was sure he had been the most beautiful baby in the world, and now he had grown into a man of noble presence. He was no longer a youth but a mature man. There were thoughtful depths in his eyes even as he smiled at her.

"Mathiah, I must have known you were coming today. I kept thinking from the time I awoke that this was a good day. Joy seemed spilling over in my heart. Then Bennah came in from the field, and he brought grapes and figs of such size as I've never seen before. I felt your coming before I saw you."

"Ah, yes, for I was sending my heart before me all the way thinking that soon I would see my mother and the home and fields that were my fathers' from days of old."

The two old serving people that had been there since Mathiah's infancy came in for greeting and then went out to prepare a feast of welcome.

Mother and son sat in the court overlooking the hills and valleys and talked of all that had passed in the two years since they had seen each other. Mathiah told his mother of the beauty and richness of Jerusalem, which she had never seen. He spoke of the great men he had met, priests, sages, rulers, merchants. But one name that she listened for was not spoken.

"And have you learned all that the school of Gamaliel can teach you, and have you come back to take your place as rabbi and teacher?" said Amara, at length.

Mathiah did not answer immediately, and his face was shadowed.

"My mother," he said, "you know I would not willingly grieve you. But there are matters in which a man must do as his heart bids him. I know full well that you have used most of the money my father left to send me to Jerusalem that I might become a learned man. I carried out your bidding. I studied faithfully. I think there is no line of our holy books that I do not know and cannot expound. But for half a year now I have not been in the places of learning. I shall not be a scribe or rabbi. I am accursed by the teachers who formerly praised me.

"But a man must do what seems right to him. Even here in this remote place you must have heard of the prophet Jesus. On my way home I passed through no region to which His fame had not gone. Indeed the question of most of those I met was 'Will He ever come this way? We too long to see Him, you know Him.' I met this teacher before the Passover. I heard Him as He taught the crowd. I saw Him heal a withered, lame beggar—the man sprang up straight and strong and leaped and ran! I could not leave the side of such a prophet. I followed Him about, waiting to hear more of His wisdom. When He spoke, all that I had learned at the feet of Gamaliel seemed dust and ashes. After a while He noticed me and bade me welcome among the disciples. So I stayed near Him along with the others who were learning of Him. Then one day He chose seventy of us who were earnestly learning His way.

"Think of it, Mother, I was one of those chosen to carry His word abroad! He bade us go out and teach the word of the kingdom, to prepare the way for Him, to heal the sick, to cast out evil. I was trusted with His word of salvation, with a portion of His power. I cannot go back to smaller things. I know how you must be disappointed. But if only

you could see Him you would understand."

"Disappointed? Understand?" cried Amara. "But it is this I have been praying for. Why, I've known longer than most that this is the Messiah—more than thirty years. And I have seen Him, though very long ago. I've never told you that story; indeed I had almost forgotten it until I began to hear stories of this prophet who was stirring all Israel. But hear this. It happened when you were a babe just beginning to stand upon your feet.

"A weary traveler came to our door one evening and asked if he might have shelter for the night for his wife and baby. Of course I bade them come in. The man was called Joseph, his wife was Mary, and the baby—His name was Jesus. They were on their way to Egypt. I could not see why the father was taking them on such a long journey. Why did he not stay home until the child was older? But they were no common folk. You could not talk with them and not feel that. The mother was so worn and tired that I asked them to stay over the next day and rest—the day after that was the Sabbath, when they would not travel. So for two whole days they were with me. Mary, resting beside me in the garden, told me the story. The child had been born in a stable in Bethlehem, and shepherds had come in the night to see the child, telling of a vision of angels and of the message from them that God was visiting His people. Months later there had been three wise and rich sages from other lands, who came bearing gifts and hailing the babe as Lord and King. But soon after the sages departed God had spoken to Joseph in a vision and bidden him take the child out of Judea in order to keep Him safe from those who would kill Him.

"That was why they were journeying to Egypt. While the mother talked with me you and the little Jesus were playing in the sunshine. You cooed and laughed together as if you were telling baby secrets. I saw you put your arms around each other. You piled up your toys so He could take what He would. And think, Son, Mary told me the day the child was born, and it was the same as the day of your birth. Your

father and I and Joseph and Mary rejoiced over that and said you two surely acted like brothers; and in the years to come we thought you might be friends. We said farewell to them on the third day and saw them start on their way rested and refreshed, and with a good store of food. But the years passed and the memory had been almost buried in my mind, when I began to hear stories of this Jesus who was bringing words of hope to Israel. I knew it was the same. Then a man in our town who had gone on a journey came back healed of lameness, and he told us of the works and words of this Jesus. Now all the town believes in Him and prays that He may come to us on one of His journeys."

"Mother, if He would surely be welcomed I could send word for Him to come. He is about to start on another journey through the towns."

"Then all the town could hear His words and see and know Him."

They were summoned to supper. All through the meal Mathiah answered his mother's questions about Jesus. The two serving folks hovered about the table listening. Before night the whole town knew that Mathiah had walked with Jesus, that he had been a minister to carry His words of healing and teaching, and that it was likely Jesus Himself would come for a visit.

Next morning Mathiah hired a strong youth of the village to take a letter to Jesus in Bethany. In less than a week the answer came back. On a certain day Jesus would be passing through the country and would visit Mareshmah. The town made preparations to welcome Him. At the next Passover Jesus would make an entry of triumph into Jerusalem. That was as yet undreamed of by these simple folk, but they were preparing a triumphal entry for Him into their own town. Though the time was nearly two months away they had planned so much that they would be busy until the great day.

When the letter from Matthew, the scribe, was read, Amara noted that the visit would be at the time of Jesus

and Mathiah's birthday. She said nothing about it, but it seemed an omen of great good to her, and she began quietly planning to make it a time of rejoicing.

To and fro she went through the town and the near-by country. She called upon the cleverest workmen and women, leaving orders for the things she wanted done. There was no difficulty. The clever artists and artisans were filled with joy at having a share in the work.

Amara's home was the finest in the village, but everyone who had an article of luxury came to her and wanted to lend it. Though Bennah and his wife were old and trusted servants, many of the townsfolk came and begged to be allowed to help in cleaning and scrubbing the house and making the grounds beautiful.

"What think you, Lesbah?" said Nathan one day as he met a neighbor in the street, "will the son of Salthial live until Jesus gets here?"

"That he will," said Lesbah. "The lad grows better just thinking that the Healer is so near at hand."

But this was only one of the hints of the hopes and prayers that were in the hearts of all in the town. It came to Amara's ears, and it troubled her.

"I want Him to rest and be at peace on His birthday. I do not want them to trouble Him with their cries of sorrow and pain," she said.

"Mother, I think He cannot rest when the cries for healing come to Him. He never turns anyone away, not even the Romans and the Samaritans. I've seen Him work far into the night, and when the last petitioner was gone, suddenly Jesus would be gone too. We never tried to find Him. We knew He had slipped away to rest in His Father's presence. In the morning He would be back as fresh and strong as if He had never known toil."

It was the day before the great day. News had come through that Jesus was in the next town. But this day on which she had hoped to finish all her preparations seemed to be charged with misfortune for Amara. First came a mes-

sage from Hannah, the weaver. Her hands had become lame. She could not finish the seamless robes upon which she was working. Amara almost wept. She had wanted so much to give those identical robes of finest material and workmanship to Jesus and Mathiah. When the new autumn wine was brought in it was found to have turned sour. The cheese broke in being taken out of the mold, an unsightly mass of fragments. Even the bread and sweet cakes that had been mixed so carefully were short of their usual perfection. Distracted Amara rushed about trying to bring order out of these deficiencies. Then Bennah came to whisper that the strip of woodland just beyond the walls of Amara's property was filled with a crowd of sick and crippled folk.

"We cannot have them meet Him before He has even had time to rest and refresh Himself," said Amara. "What a lack of respect for one who is God's anointed, the Messiah, and greater even than a king."

She hurried out to make her appeal. She begged them to go away. She promised them food and money. They were a wretched lot of beggars, and she thought that would move them. But they lingered stubbornly.

"See, lady," said one. "This child has been blind from his birth. If he were yours would you give up the hope of having his eyes opened?"

A cripple showed his withered leg, a leper his sores, a mother her sick and wasted babe. Now that she had seen them she no longer wanted to order them away.

"But go yonder into the valley," she said. "For we must do Him honor. I will send food, and you can rest in peace. When He has had food and rest I will tell Him about you. My son says He never turns anyone away. I know He will come to you."

Bennah helped guide them farther down the hill until they were hidden from sight of the gate.

Mathiah had gone to meet Jesus and act as guide. Amara had to cope with all the day's problems alone. When she saw the party approaching her mind was in such a turmoil

that she wished she might have more time. But she went to the courtyard to wait. The door in the wall opened. She saw her son bowing and standing aside for a man to enter. Jesus was before her. Suddenly all the stinging little worries dropped away. Vexations, disappointments, did not matter; here was the one thing in the world that did.

"Lord, you are welcome to this house. All in it is at your service."

"Peace be unto this house and all who dwell therein."

The words seemed to be echoing in the air even after He had gone with Mathiah to the guest room. The apostles were there, and Bennah conducted them to a room where they might bathe and rest before the meal. The shaded court was empty again, but from without came the murmur of voices. People would not be denied. They longed so much for His presence that they would brave anything. She no longer wanted to send them away. When He had rested she would open the gate and let them in.

The table was set in the court so that there would be room for all. Despite all the deficiencies the table looked beautiful. Bennah was drawing up the couches about it. Then Jesus came down from the upper guest room. Amara thought He looked as if He moved with light about Him, though she admitted it might be her imagination. She bowed before Him and told Him that she had once seen Him when He was an infant and that she remembered His birthday. His face lighted with pleasure at her words. She went on to tell Him of the gift she had planned for Him and of her disappointment that it was not ready.

"Be not troubled——" He began.

Then Bennah appeared. Jesus paused, and Amara turned to see what was wanted.

"It is the children without," said Bennah in a tone of apology. Amara looked toward Jesus.

"Suffer the little ones to come," He said.

Bennah's face was joyful as He went to open the gate. He liked children and was reluctant to turn them away.

The town's children pressed in. They were a tired, dusty, disheveled crew. They had been up since dawn and had been far up the mountain to look for some flowers they knew were growing in the shelter of the rocks. Some boys had traced wild bees to their hive and had brought away a store of wild honey in a large wooden dish. Amara's careful eye saw that the flowers had withered and that there were bits of sticks and leaves in the honey. But apparently Jesus saw no deficiencies. He thanked them warmly. At first they stood back in awe of Him, but soon they were pressing about His knees, and he was caressing them. Bennah put the flowers in bowls of water. Was it imagination, or did they really revive? They looked fresh and bright now. The honey Bennah took away, promising that it should be put on the table for Jesus' meal.

After the children had gone the men reclined at the table. But Amara waited to direct the serving. She could still hear voices outside: but she had given orders that the gate was not to be opened until the meal was over.

"But I tell you I must go in," cried a voice. "I will be very quiet. I will not stay a minute. But I have His birthday gift, the one Amara ordered. I must give it to her."

Amara looked up. Jesus was looking at her with a little secret smile as if they shared a joke about the suddenly arrived gift. Bennah had persuaded the weaver to come away from the gate, for now he brought her in through the door to the family rooms.

Hannah had eyes only for Amara.

"Look," she whispered, spreading out a beautiful robe of finest weave and shape. "Three days ago my hands got so lame I could not move the joints. So I thought the robe would not be done, though there was only the bit at the border. The neighbors heard, and everyone who could weave then came to help me. There are none who can weave as skillfully as I, and that they knew. But we prayed that our hands might be guided. Then the best of them helped while I stood by and directed them. And here it is."

Amara looked at the poor twisted hands with their swollen joints. "You must stay until He arises, and give it to Him," she whispered.

The meal was done at length, and the men were rising. Hannah came forward timidly and held out the robe without a word. Mathiah spread it around Jesus' shoulders so that they all could see its perfection. Hannah was slipping away. There was a light in her face, and Amara saw that her hands were healed. She was no longer in doubt.

"Lord," she said, "we meant that you should rest and feast, but the sad and heavy-laden press about the door. Shall we let them in?"

"My food is to do the will of the Father who sent Me," said Jesus. "Bid them come in."

Mathiah opened the gate. There was no rush though many waited. They came in orderly lines, the stronger helping forward the weaker. Some had come only to look upon the Messiah, some to pray for the healing of those they loved or of themselves. The sick came to Him and came away healed. The court was filled with low exclamations and prayers. Then the people stood in groups along the wall while He answered their questions and taught them. They asked what they could do to show their gratitude and devotion. He bade them give to those in need everywhere; when they did, He told them, it was just as if they were giving to Him. Someone said, "What is our God like? What can we do to please Him?" Jesus answered: "God is love. He that hath My commandments and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father."

Then a silence fell on the court.

After a while the teacher Maheel said: "Lord tarry here with us. Abide here, and we will truly love Thee and serve Thee."

"I shall abide with you till the end of the world."

And they knew that this was a greater thing than Maheel had asked.

Treasures in Heaven

HAROLD S. KAHM

SAID JESUS: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal."

This saying has confused many people. Surely, they say, it is essential to lay up "treasures upon the earth," for how else can one live? It need not be much treasure, to be sure, but without such treasures as money, clothes, a place to live, a bank account, a car or at least carfare, some furniture, insurance to provide against sickness and other emergencies, and many other fairly essential "treasure," wouldn't life be unendurable? If we did not ourselves lay up these treasures, should we not be reduced to charity? Or if Jesus' reference was to large material treasures, such as might reward a person's efforts to build up a fortune, would it not also mean that he was not to permit himself any ambition to get ahead and was to be content with laziness and doing nothing?

These are proper questions, and they deserve straight answers. Most of the confusion about some of Jesus' sayings seems to be the result of giving His words a too literal meaning. Jesus frequently spoke in parables; He used many figures of speech. Moreover His sayings are so interlocked in many instances that it is not wise to take an isolated phrase and examine its significance without regard to other words of His that illuminate it. With these precautions in mind, let us reverently examine His divine words about "treasures in heaven."

First, consider that word "heaven." Elsewhere Jesus said, "The kingdom of God is within you." Does this not place heaven within ourselves? Another clue is in the Lord's Prayer, in the phrase, "Our Father who art in heaven." If the kingdom of God is within us, and God is in His king-

dom, then indeed heaven is "at hand" and within ourselves.

Automatically this gives us a different understanding of the words "Lay up for yourselves treasures in heaven." They cannot be in themselves such material treasures as automobiles, fine clothes, stocks, and bonds. What kinds of treasure then are we asked to lay up within ourselves?

There are several kinds of "treasure" that may be laid up within ourselves. Peace of mind is one. That is a treasure for which many harassed, nervous men would be glad to give their all. No one can appreciate this inward treasure so much as the man who does not have it. Love is an inward treasure; and how many men would not gladly trade their earthly belongings for a larger share of it! Contentment and satisfaction and the appreciation of such things as books, music, art, companionship, friendship, and all the many other good things of life are to be found primarily within ourselves. Of what use is a fascinating book to a man who has never learned to read or who, being able to read, has not been able to appreciate good books? Our approach to life and life's good things is mental. Our attitudes determine our happiness or lack of it. The right attitude is a great treasure "in heaven." It is something within ourselves that is infinitely more valuable than any earthly treasure, for without it the value of earthly possessions is nullified and canceled.

The possession of treasures in heaven is a prerequisite to the full enjoyment of earthly treasures. More than this, it is the key to those earthly treasures. Jesus said, "Seek ye first his kingdom, and his righteousness and all things shall be added unto you." What does this mean? No earthly achievement may be accomplished without faith. If for no other reason, this is true simply because a man cannot succeed unless he has faith or confidence in something: in himself, in an idea, in his business, in his associates.

I have interviewed successful men in all fields in America and abroad, and I have yet to meet one who did not have faith of some sort. Faith is essential because in the last analysis you can't do anything unless you believe you can

do it. A failure is a man who believes in his obstacles; he believes he cannot succeed. Constant, continual success is dependent upon a constant, continual flow of positive faith.

Faith is something within ourselves and not without. It is an absolute essential. Nothing can be done without it—not the smallest thing. Here is a very simple, practical example. Let us say you are mechanically inclined and you have a small workbench and some tools. You like to make things. Now you desire to build a table. What is your first step? Is it not to picture that table in your mind and to believe that you can build it?

Could you build that table or anything else if you didn't believe you could do it? If such were your negative belief, you wouldn't even try. Or if at someone's urging you did try, you would give up at the first difficulty, saying, "What's the use, I know I can't do it."

To be sure, there are instances when a man doesn't believe he can do something, but for one reason or another—most often someone's insistence that he try anyway—he goes ahead and does succeed in doing what he thought he could not do. But what actually happened? As he got started he discovered it was, or seemed, easier than he thought it would be, and instantly a new faith flamed within him: he believed at last that he could do it!

To understand the enormous value of faith, its tremendous power and necessity, is to begin any earthly achievement in the right way: by first building up this faith within ourselves, by laying up treasures in heaven. Once these treasures have been acquired, all earthly achievements are within our reach. Then indeed we are prepared to inherit the earth.

For faith in ourselves or in anything else is essentially faith in God, and "with God all things are possible." Faith is our primary contact with God's limitless power. When this faith is established, it readily manifests itself in outward, material, earthly ways.

But what happens if we attempt to lay up "treasures

upon the earth" without first turning within ourselves? The answer is clearly given by the sad experience of the world's failures. The simple reason, in the last analysis, why we are told not to lay up for ourselves treasures upon the earth is to make us realize that treasures in heaven must come first, and that all our powers of concentration and of faith must be directed into spiritual channels, after which the material earthly treasures will take care of themselves. We do not need to lay up these earthly treasures; our Father will do that for us if we but first lay them up "in heaven."

I believe I have learned this rule fairly well. When I see something or think of something I want, whether it is a larger bank account, or a new coat, or even a new friend, I do not start by flogging my brain and trying to figure out ways and means. I rather laugh at these shortsighted methods. I simply look within myself and ask whether I have or can have the necessary faith in the goodness and generosity of my Father. I build up my desired treasure in heaven, within myself. I leave the ways and means of the earthly manifestation to God. I let go, and let God do it. And when this treasure in heaven is authentic, when it is the real thing, a sterling, unshakable, calm, shining faith, my Father grants my prayer with miraculous ease and swiftness, often in ways that astonish me. I have come to expect the unexpected. I live in a world of happy miracles, and I am marvelously content most of the time and pleasantly attuned always.

It is not particularly difficult for anyone to achieve this. It is simply a matter of understanding and applying the Truth principle. The important thing is to learn to lay up for ourselves treasures in heaven as the first step, for from these inward treasures all others flow, as water from an inexhaustible fountain. Try it and see!

Pray for Victory

How to Demonstrate

THE FIRST STEP IN DEMONSTRATION

STELLA TERRILL MANN

Part One

THIS SERIES of articles on how to demonstrate is written to give others the benefit of facts concerning demonstration as I have found them. Over a period of time I have contacted hundreds of people whose problems have been solved by prayer. I have kept tab on the problems involved, the methods used in solving them, and the outcome.

What I have to say in this series is not the last word on the subject, maybe not the best word either. But it is at least a sincere and proved word; my particular way of helping others get their prayers answered.

In glancing at my case histories it might seem that demonstration is a hit-and-miss proposition. Sometimes petitioners made their demonstrations, sometimes they did not. But on a careful study of all the facts the reasons are seen. These are facts that cannot be overlooked if we are to learn to demonstrate. For part of learning how to do it is learning how not to do it. We learn by failing as well as by succeeding. The trick is to profit by mistakes and to repeat successes.

The experiences that have come under my observation as well as my own personal ones lead me to believe that there are three steps in every demonstration, though in the final analysis there is no clear-cut separation between them. But for clarity's sake, the better to understand prayer and demonstration as a whole, I shall in this series speak of it as consisting of three separate steps.

The first step, as I see it, is saying the word, asking for what we want. If we do not understand how to do this we fail. We are told, "Ye ask, and receive not, because ye ask amiss."

What then does it mean to ask amiss? There are several ways in which we are quite likely to ask amiss. The most

common way is to be confused as to what our lack really is; to ask for a thing that we neither want nor need—because it *appears* to be what we want—and in so doing to miss the whole point, remain blind to the thing we really want and for which we should pray.

Here is an example. A young woman came to me for help in her writing efforts. She had been writing for two years and had not sold a line. She wanted prayers to help her sell her work.

"Every time I start a story," she said, "I pray earnestly that it will sell the first time out. When I mail it I pray again that it will be bought. Help me to treat the editors for a willingness to buy my work."

"We do not need to treat the editors," I said. "We need to treat you. The editors are already willing to buy your material if you send them what they want. They want what their readers want. There never have been enough good stories, enough inspiring and helpful articles, enough sparkling and interesting reading for readers. If you can actually produce something readers want, the editors will certainly buy it."

"I don't agree with you," she said sadly. "It is because there is only a little space, and it is filled by famous writers, leaving no chance for an unknown writer."

It was no use to tell her that she was wrong, that every famous writer was once a beginner. Instead I got at her reasons for wanting to write.

The young lady was much surprised to discover she did not want to be a writer at all, that she had no great message for the world, did not care to learn how to paint word pictures, nor yet to report or analyze. What she really wanted was to earn money, and she had heard that writing was an easy way to earn it.

By probing still further we discovered that she did not want to earn money so much as she wanted to get away from a most unhappy home life. She lived with her brother and his wife and ardently "hated" (her own word) her

sister-in-law. Having no money of her own and never having been trained to earn her living, she felt she had to be supported by her brother and his wife.

The young woman soon saw she had been asking amiss when she prayed to be enabled to sell a story. We agreed to put aside the idea of her wanting to write in order to earn a living and be able to get away from an environment she did not like and into one she would like. We agreed to begin where we properly should, with what she did want and had a right to expect: her rightful place, a work to do, peace, harmony, supply, happiness.

"Anything but housework," said the petitioner when we began trying to decide what her right place was.

That was another stumbling block that had to be dug up and thrown out before we could proceed. For I have found there can be no fuzzy thinking, no hidden hates and reservations, when it comes to demonstrating. In this case we discovered that the girl hated housework because she did it every day with the sister-in-law she hated. In other words, she had given it a power over her.

Finally the girl saw the truth about that too. She did not hate the housework or the sister-in-law. She hated herself. She was angry with herself because she had to accept her brother's support, and being "decent at heart," she hated to do this because it robbed the brother's wife of things rightfully hers.

At the bottom of it all was a sense of shame. The girl hated herself every day for not being self-supporting. It bolstered her ego and "saved her face" to imagine she was making a sacrifice by accepting support from her brother. This also explained why her stories were not acceptable. They were all written around a mean woman who kept her husband's sister a slave.

With all the false ideas out of the way and with the desire clearly before us, we knew what to pray for and set to work. The girl soon was working in the home of a young attorney whose wife needed help with the two young children.

She was happy there, and discovered that she liked home-making very much. She met and married a young attorney friend of her employer's. Her only attempts at writing were made in exchanging cooking recipes with her sister-in-law, whom she not only learned to respect but to love. She had at last found her rightful place, a work to do, supply, peace, harmony and happiness.

If you are failing to demonstrate with respect to some particular problem, take it apart; keep asking yourself, "Why do I want it this way?" until you get to the bottom of it, the bare truth. Then begin all over again. Your trouble may be like that of the girl above. You may be asking amiss by failing to see your needs clearly.

The second way in which we often ask amiss when we pray is asking for definite things that are not in line with God's law of progressive good for all men. This is my own loose wording of the law that we all know is operating throughout the universe; the law that God has established and by which He forever carries man forward on His road toward civilization and His final goal. Emerson speaks of this law as protecting men from each other's evil (ignorance) and points out that under it the purely selfish acts of men are turned into good for all. Such a law does exist. To ask contrary to this law is to ask amiss.

I have never seen a demonstration made that resulted in harm to others while of benefit to one. All men are brothers created by the one Father, God. Man loses sight of this fact and often attempts to get benefits for himself that involve harm to others. The results of such attempts are only temporary and bring great trials and suffering in their wake, most of all to the one who brought them about. God does not punish such a person; he punishes himself.

Here is an example. An officer of the law came to me and said: "My complaint is of the law's delay. Even Hamlet complained of it. There isn't anything I can do about it. But maybe God can. I think He should. All I ask is justice under the law."

His idea of justice was at fault. He feared he would lose his job unless certain facts became known to certain people, and he felt justified in taking any means to make those facts known—"though it might mean sending two men to prison," he added.

"And you're not even sure they are guilty? What about their innocent wives and children? It is not necessary for you to hurt others in order to make a living. You must treat these men as brothers, for you are spiritual brothers. If your demands are less than good for all, then in the long run you are harming and not helping yourself."

"Justice ought to be done," he argued stubbornly.

"Justice will be done," I agreed. "But not vengeance. We shall demonstrate for a justice that includes justice for all, even for those who you think have harmed you, even your so-called enemies. If we are to call the law to our aid, we must come with clean hands. This is as true of spiritual law as it is of man-made law."

The officer finally saw that truth, justice, and mercy are principles and not things and that they never vary or stretch to suit the situation or the petitioner. They are eternal. He saw that he need not even ask for justice because, like all spiritual laws, it is self-operating. Spiritual laws are always "kept." We ignorantly or foolishly attempt to operate our life and affairs contrary to them, and we break ourselves but not the laws.

We set to work on the officer's problem. Soon he was sent to another State to return an escaped prisoner. This, he observed, "neatly lifted him out of the whole mess."

On his return the officer said, "The law's delay is a good thing at that." His prisoner was innocent. But because he had once been in prison and because of other circumstances he had not been able to prove himself innocent. The officer helped "delay" the law until the facts could be gathered. He got so wrapped up in doing it that he forgot his own problem, except that he kept knowing he did not have to worry; that it would turn out all right for all concerned.

The outcome was a new job for him, which grew out of work done for the prisoner. The condition that had so aroused him came to a head, was discovered, cleared up, without costing him time, money, or unhappiness. His demonstration came within the law of good.

If you are trying to solve a problem by prayer, look closely to this point: Does your answer involve harming others? Is your petition based on the theory that you will be favored and blessed, regardless of what harm your good may cause to others?

A third way and, I have found, a way in which we ask amiss more often than we realize is to ask for more than we are already using, to look toward a future desire, failing to see what is already at hand. This is proof of a failure to be thankful. By failing or refusing to use what we have we fail to take some step necessary to demonstration. Always we must use what we have in order to get more. Always we must be thankful and be willing to take the first step. This is a part of asking aright.

This example comes to mind. A woman came to me for help in demonstrating money. She wanted her aunt, a wealthy widow, to give her three thousand dollars with which to buy a little home. Fearing the aunt might marry the attorney who was handling her affairs and have her fortune squandered, she also wanted their relationship broken up.

The woman had not asked her aunt for a gift or a loan. "She is so mean and so stingy and so bad tempered I can't ask her! She never would do it anyhow."

"You don't need my help," I said. "Your prayer, the thing you most ardently believe in, is being answered. You do not expect her to help you, and she has not done so. Let's forget the aunt and work on you. In order to get you must give. What do you have to give your aunt, or the world, that no one else can give so well?"

"Nothing! We are poor. We have four young children. My aunt lives alone in a big house with two servants and has more money than she knows what to do with! That

crooked attorney is making her believe he loves her. She goes out with him because she is lonely. She——"

"How much money would she have to spend to buy genuine appreciation, genuine love, genuine companionship and admiration from her only living relatives?" I interrupted.

The woman blushed, seeing what I meant. When we began to list what she had to give, she was surprised to find how much she had to offer the aunt. "Practice Truth living on her," I said. "Do not look to her for supply. Look to God. Since she is the sharpest thorn in your side, give to her. Give love, appreciation, and go out of your way to find her good qualities, for being a child of God, she does have them. Awaken your own Christ Spirit within you, learn to speak through it to the Christ Spirit in everyone you meet; and though your aunt never gives you a cent, your needs will be met. Give thanks for all that you already have. This will help to open your eyes to new opportunities."

The woman made a sincere effort. The aunt did not give them money. But they got a home. The four children became very fond of the aunt, whose "disposition improved like magic," according to her niece. Supply came, but not a cent from the aunt. The woman and her family continued their Truth and prayer program until they outgrew any need of the aunt.

Later the aunt went to live with her niece and family, saying they were the only people in the world who really loved her for herself alone, the only ones who understood her, made allowance for her mistakes, and made her think life was worth while. This arrangement grew into a situation that was good for all concerned, beyond the dreams of any of them; a situation that never could have come into existence had the woman got the three thousand dollars when she wanted it. It was not money she needed but a knowledge of God and His ways. She did not need the aunt's love, but she did need to love the aunt. She did not need to change the aunt; she needed to change her own ideas of life. Basically, her problem was not how to get but how to give.

Once she learned to count her blessings they increased. When she learned to be thankful for what she had she got more.

Reviewing, we see that the first step in demonstrating is to ask aright and not amiss. We ask amiss when our answer depends upon certain people, places, or things instead of principles. We ask amiss if we ask outside God's law of progressive good for all mankind. We ask amiss if we fail to use what we already have, if we fail to count our blessings and be grateful, if we refuse to take the first step in Truth, love, forgiveness and other Christian principles.

In our next article we shall discuss the second step in demonstrating, which is faith.

To Be Continued

"And This Shall Be a Sign"

Grace Noll Crowell

"Ye shall find the babe . . .": men always need a
sign.
Our eyes are dim, our faith too faint by far,
And so within the heavens set to shine
God hangs a star.

And all who follow it will find the Christ:
The little child, the earnest lad, the man
Who gives his best, which never has been priced
Since time began.

"And this *shall be* a sign": the living Lord
Who came to earth that far-off Christmas night
Will wait for all who seek through His dear word
For Truth and light.

He will accept the worship of each one
Who kneels before Him reverently in prayer.
Oh, let us go in haste to find God's Son—
The sign is there!

The Sacrament of Giving

ANNIE S. GREENWOOD

WHEN GIVING is done rightly it becomes an act so sacred and blessed that it should be considered a sacrament. To give in the proper spirit is a high privilege. It can be a type of worship extremely beneficial to the giver and as hallowed an experience as any of the beautiful sacraments that the Christian church observes.

That which is holy lifts the consciousness to a higher plane, giving one a more fully developed awareness of one's own divinity through participation in an act that unifies the individual with the universal. Does our giving measure up to this standard? It does if we are bestowing upon it the thought and attention that its importance justifies.

It may be that we have not realized the high value of the experience of giving. When about to celebrate one of the familiar sacraments of the church we do so with a consciousness of its spiritual importance, and we attach deep significance to the occasion. Let us take this same high attitude toward the matter of giving, whether the gift be tangible or intangible, material or spiritual, and made to a friend or to a stranger. From early childhood we are accustomed to giving and receiving on the part of the members of our family. Our more mature practice ought to develop this family type of giving and receiving still further, this emphasizing the brotherhood of all men. From the spiritual standpoint we are all members of the great God family; and whatever we do for other persons in the form of service, material gifts, or kindly thoughtfulness we are only doing for another part of the universal self. We are all members one of another. When giving is done in this consciousness it strengthens the ties of spiritual brotherhood. Such giving does not stop to consider what precedent may have been established by these persons' previous gifts or services to us. Our gifts are measured instead by the need of the receiver and by our

own degree of wisdom in deciding when and how to encourage and uplift him without infringing upon his independence. He is a wise man indeed who knows just how far to go in extending material aid to others. If our giving is to be thought of as a sacrament we shall need to give it the loving and discriminating consideration demanded by an act so hallowed.

In connection with any gift to an individual, to a church, to the many worthy causes so insistently claiming our attention in these strenuous days, we should keep it clearly in mind that we ourselves fix its value by the estimate we place upon it. When we have truly given according to our highest ability and most careful judgment, whether the amount be large or small, we should send it forth with a high conception of its place in the infinite plan. It may be that it is only one talent compared with the ten that our more fortunate neighbor gives, but if it is our best we have no reason for making excuses or for belittling it. Jesus declared that the widow's mite was greater than larger gifts which were thrown carelessly and munificently into the Temple treasury. If we have given in a spirit of loving selflessness we have no concern about the size of our gift. Our own conception of it establishes its worth to others and its consequent blessing to us.

To give of time, services, goods, or money takes away from our present supply. That is obvious. It must follow then that a vacuum is created. But a vacuum is something that nature does not tolerate; she immediately rushes in a new supply to take the place of that which is gone. In natural science we know this to be true; it is equally true in the realm of Spirit. In fact it is so outstandingly true that many individuals have learned by means of generous giving to insure their continuous supply of material abundance even at times when resources seem to be running low. Experience proves again and again that the way to make sure of additional income at such times is to do some additional giving. We may safely depend upon the working of the spiritual law. Under such circumstances the making of a gift to a thor-

oughly worthy cause definitely proves the faith of the giver; and this faith is the assurance of his personal prosperity.

If our gift to another person is one of thoughtfulness or kindly service, or of a concrete material nature, it certainly tends to the enhancing of friendship, and friendship is one of our most important assets. Of course we are not giving for the sake of buying anyone's friendship, but as a by-product it is among the most interesting and satisfying results of giving. Life is made up of little things, and we often find that the delightful friendship resulting from even an apparently insignificant bit of thoughtfulness on our part makes one of the very brightest spots in our experience. It enriches us. In these times of world confusion and great need we are faced daily with urgent calls for help along religious and philanthropic lines. Our response to such calls brings us a type of riches not to be had in any other way; riches of spirit that thrill us through and through because we know we are cooperating with God by means of service to His children: our brothers and sisters regardless of nationality, color, or status. We experience that exultant ecstasy which comes from actively participating in the Father's work, from knowing that we are important to Him as a channel through which He expresses Himself. This is one of the rich rewards of right giving.

Many persons believe that we can transmit with a gift the spiritual substance of any desire held in mind: love, faith, protection, peace, health. The act of formally blessing a gift, is an old one and seems to impart to the gift the definite spiritual quality that one wishes to convey to the receiver. If the gift is a letter, a garment, money, or any other material thing, it is placed in the palm of the left hand. The right hand, palm downward, is then placed over it and the two palms pressed together while the giver, quietly and in simple faith, turns his thoughts to God and sincerely and happily blesses the gift. This transmits from the positive pole of the right hand to the negative one of the left the power his purposeful faith has directed toward the article and on toward the future

receiver. It is a lovely custom which enriches the spiritual consciousness of the one who gives. To test it is all that is necessary in order to feel the warm glow from hand to hand and to be assured that a rich blessing has gone out from the heart of the giver to him who is to receive.

"May the coming days bring you security, peace, health, love, and divine protection" would be suitable words to use in many cases, after the high consciousness of loving power had been developed, while the hands remain above and below the outgoing gift. Who shall question the mighty good that would be put into action if such a practice were followed as our millions of Red Cross supplies go out and other millions go forward to the men in service!

Whenever we truly test any or all of these usages in connection with giving we shall prove to ourselves that it is an exceedingly important phase of a matter that we have never given the attention we should have given to it. When we give generously, lovingly, intelligently, with a high conception of what we are doing, and pour the spirit of blessing into the gift, we are doing much more than is apparent to the outward eye. We are entering into a pact with God. We are sharing with Him in a high privilege. We are temporarily expanding our self to include others for the good of mankind. We are partaking of a holy sacrament that is of inestimable value to us. This is an opportunity and responsibility we must accept as followers of the Christ.

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The Growth of Prayer

RENUNCIATION AND CONSECRATION

AMY HANNAN

Part Five

IN OUR PROGRESS along the path of prayer, we pause for renunciation and consecration before ascending the heights to power and authority.

We are troubled, sick, poor, and unhappy because we have taken the wrong road through life. We have followed where the senses have led, instead of listening to the guidance of the still small voice within. While we enjoy the pleasures of the senses, we do not realize their limitations. It is not until pleasure has spent itself and the inevitable reaction of pain sets in that we realize we have been caught in the web of limitation that we have woven for ourselves. Only then do we clamor to be free.

It is only when we pause to wonder that we catch the suggestion of that inner call which is always there but which we seldom heed. This is the call of the Spirit to us to turn away from the limitations of the world, to come within and be refreshed and renewed. It is usually the heavy-laden, the weary, the sick, the anxious who turn within. Once we have turned within and found the refreshment and restoration for the soul that the Master promised, we are never anxious or sick or afraid in the same way again. True we must meet problems, we must overcome difficulties, we must grow and develop, but never again do we meet life helpless or futile. We know there is a way to meet life victoriously. We make the effort to meet life and its difficulties unafraid, for we can always go back to this place of rest to be strengthened and renewed.

Because of the weight of the race consciousness continually filling the ethers around us, making its demands upon our attention, we must be constantly cleansing our mind and heart; for we must be cleansed and remain clean and pure

if we would be perfect instruments of the divine harmony.

If we are to obtain the benefits of prayer, we must renounce those things which have interposed themselves between us and God. It is not enough to stop wrong activity; we must stop the thought and feeling behind it.

Renunciation is repudiation, rejection, disavowal, the refusal any longer to acknowledge. To renounce is to abandon the use or pursuit of, to deny, disclaim, disown, refuse, revoke, to give up definitely and deliberately.

Consecration is devotion to a sacred purpose. It is an extreme continuously positive state, a state in which we are devoted, mind, soul, and body to the divine will. Consecration is deliberate and complete co-operation in the divine purpose, an affirmative state of mind.

Renunciation and consecration are dependent for their efficiency upon each other. Renunciation prepares the way for consecration. Renunciation is the purifier while consecration is the beautifier. Renunciation wrecks the structure of the old life that we have built upon the sands of materiality, and consecration erects a firm new structure upon the rock of Truth.

Renunciation and consecration are expressed in our affairs as the closing out of the old order, the human order, and the letting go of limited methods in order to adopt the new, unlimited ways of Truth.

In the physical realm renunciation is the deliberate denial of the appetites and passions for the sake of pleasure alone.

Consecration is the devotion of the appetites and passions to the divine purpose, to the strengthening, sustenance, perpetuation, and regeneration of the body, rather than to the wearing out of it through the violation and waste of substance.

The appetites and passions of the body were created to serve a divine purpose. We were not created to serve them.

There are two usual attitudes toward the cravings of the body, indulgence and condemnation. Both of these are wrong. People are divided with regard to this matter into three

general classes: the moral, the immoral, and the unmoral.

Among the first class, the great majority are moral because of various fears: the fear of punishment, the fear of consequences, the fear of criticism. They remain moral through suppression of their cravings. Then there are those who are moral because of their love of God and their belief in the rewards of goodness. But there is very little understanding of the real reason for morality.

In the immoral class we have those who believe in morality but who deliberately disregard it, taking their pleasures and risking the consequences. This attitude often leads to excessive drinking and addiction to drugs in an effort to deaden the finer sensibilities.

In this class we have also the person who believes in the moral law, but whose habit of self-indulgence has weakened the fibers of his moral nature so that he cannot withstand the temptations of the flesh. Temptation is but the recurrence of negative thoughts, emotions, and impulses. There is often bitter conflict within his soul, and he rarely finds peace.

In the case of the unmoral consciousness we have a different attitude to consider. The unmoral person is one who does not believe in morality for himself, though it may be necessary for the vast majority if civilization is to hold together. When he indulges his appetites and passions he is not violating consciously any law of his being; so he is not tormented by any inward conflict. He sees himself as free and all others as hampered by their belief in morals. He seeks the ways of pleasure and takes pain philosophically, as something that is unavoidable. Although his soul does not suffer from the conflicts that torture the immoral person, his body eventually pays the price of his folly.

But there is a reason for the moral law. Behind it stands the divine law. Our body is the temple of the living God. Our body is the channel through which we express God.

We have appetites for the purpose of guiding us in the nourishing of our body. The sensation of taste makes the nourishing of the body a pleasure that we can safely enjoy

as long as we do not indulge it for the sake of pleasure alone.

The same thing is true of passion. Our passion is our fire, our intensity, which is needed in all great attainment. We cannot spend this great force in the expression of temper and hate and selfish pleasure and at the same time build a healthy body and a life of lasting happiness and satisfaction.

So we neither indulge nor condemn the desires of the flesh. We renounce our wrong conception of our appetites and passions. We consecrate them through prayer so that they may serve their divine purpose.

In the mental realm, which is where we begin with prayer, renunciation is denial, the deliberate letting go of false conceptions, to make room for the true, positive, spiritual thought.

Consecration in the mental realm is affirmation, the establishment in the mind of the habit of thinking according to principle.

We need not be fearful of renunciation. We never have to let go of anything that yields true satisfaction and happiness, although we do sometimes have to let go of manifestation in order to lay hold of the principle behind it.

We have served the senses in fear and anxiety, sometimes toiling bitterly for the mere necessities of life, while the Spirit patiently awaited our recognition in order to pour out its abundance upon us. This is because we have believed in human limitation.

We have suffered pain and sickness in our body, while infinite perfection literally forces itself through us, returning us to health in spite of our ignorance. Men have worn out their body completely with age because they have believed their life to be human; they have believed it to be their own to do with as they chose. But our life is derived from God. It is divine, eternal. What we call our life is but a phase of the one life, an episode in eternity. Our body is but a vehicle for the expression of the one life.

We die because we live humanly in the complete convic-

tion that we have a limited number of years to enjoy. Our life is spiritual, and we must learn to live spiritually if we are ever to attain eternal life.

More than belief is necessary, for we have lived through the ages in this illusion; and even by those of us who know Truth there is a great deal to be done. We must be active in Truth, doers of the word. These erroneous beliefs we have followed automatically until they have become a veritable part of our existence. They have become the law of our life, and the whole order of our experience is determined by them.

So we must do something definite about this if we are ever to enjoy the perfection that we can spiritually and mentally envisage. Renunciation and consecration are absolutely necessary to the changing of our life from the human to the divine order.

We renounce pessimism and consecrate ourselves to a cheerful outlook as we become firmly established in Truth. We renounce self-pity and consecrate ourselves to gratitude as we adopt the universal vision, for we see so much for which to be thankful. We renounce personal possession and consecrate all our holdings to God, for we come to know that by a strong sense of ownership we are cutting ourselves off from the great whole. "All things whatsoever the Father hath are mine"; but all that we have then is the Father's. As we relax the feeling of personal possession, substance flows to us more freely, becoming manifest as the fulfillment of every need. Out of renunciation comes liberation; out of consecration is born the feeling of security, serenity.

Clinging to our own will and our human conceptions of the way in which our heart's desires should be attained raises barriers between us and our goal. Renunciation levels the walls and frees us from the prison of human limitation.

Consecration draws us close to the heart of Being, where we find security in the midst of all the lack that surrounds us. Out of this security is born a confidence, a deep serenity that cannot be shaken by the chaos of the world or by the unsettled conditions of our own affairs.

In consecration we shift the burden of responsibility to God. God created us, and we are His responsibility. Why then should we assume it? We should work, yes. We should take the human steps necessary to the fulfillment of our desire; but we must know that we are not the originating cause of the desire, nor have we humanly the capability, the power, to fulfill it. Desire is divine direction. Satisfaction is divine fulfillment. Anything less than this fails of its purpose.

Struggle arises out of the effort of the human being to perform the work that can only be accomplished by divinity. But it is easier to talk about serenity than to acquire it. Through human habit we have chained ourselves to dependence upon our human capacities. As we develop mentally without spiritual balance the tendency to lean more upon ourselves increases. So prayer is more prevalent among the less learned than among the educated. We need education, but it does not make us independent of God. True education shows us how to share responsibility with God, to do everything that we must do, and then to allow God to do His part.

God has endowed us with spiritual as well as mental and physical faculties, and we must develop these and use them. As we develop these faculties we come to see the necessity for renunciation and consecration.

In the realm of the soul renunciation and consecration are expressed as forgiveness. Forgiveness is not very well understood by most of us. Forgiveness is cleansing the heart and soul of our false conceptions and human judgments of others and their actions.

If we only judged divinely, there would be no need for forgiveness. We ourselves gain much more through forgiveness than those whom we forgive. It is never from the actions of others that we suffer but from our judgments of their actions. The thoughts of our mind and the meditations of our heart are forming the foundation of our life and if they are made impure through false judgment, our body and affairs outpicture the condition.

Through condemnation we imprison the Christ Spirit with-

in us. Forgiveness rolls away the stone that we may discover the resurrection of the Christ.

Renunciation and consecration are expressed as the giving up of our own aims and ambitions to co-operate in the universal purpose.

We do not renounce our aspirations, but merely our human conceptions of the way to attain them. We consecrate ourselves to the divine purpose, knowing that in it lies fulfillment of our heart's desires.

If we are thwarted, the cause lies within ourselves. Through a wrong attitude toward life we have built a prison for our soul, and not knowing the power with which we are endowed, we submit to its imprisonment. It is through pampering the sense man that these limitations have been established, and it is through renunciation that they are dissolved.

Freedom is of the Spirit and can never be attained through disregard of law. Bondage must be overcome by renunciation of earth-bound thought, and freedom is insured by consecration to the spiritual law. The spiritual law is the law of freedom, the freedom of divine expression.

We often think of other people as standing in our way, as interfering with us; but a person who appears in our life in the capacity of a stumbling block is simply an outpicturing of something within ourselves that needs to be removed; and removing the stumbling blocks from our consciousness so that their manifestation in the outer may disappear, this is the work of renunciation.

Everything in our life, favorable or unfavorable, is the outpicturing of something in consciousness. To remove the person, thing, or condition does not solve the problem, for the consciousness that produced the condition will supply another of like nature.

If we are burdened with responsibility for earthly possessions that limit our freedom, we have gained these possessions with the idea of depending upon materiality, even though we have obtained them through prayer. The unrest that accompanies a condition of this kind is not due to the posses-

sions but to the materiality in consciousness and the effort of the soul to gain its freedom from this condition.

If people stand between us and the attainment of our heart's desires, if someone seems to hamper our true expression, we are involved in personality. It is not the person who stands in our way, but our hampering belief in personality. We must renounce personality and consecrate ourselves to the Christ Spirit within.

If we are annoyed with the problem of being easily disturbed by people, we must face the fact that our emotions are not under control. Emotion is a subtle thing. If we enjoy emotional reactions to some people, we are bound to suffer from emotional reactions to others. To be free from the disturbing influence of other people, we must learn to control and direct our emotions. We must place them under the dominion of Spirit. We must put all our capacities to work for the Spirit, and they will not become involved with other people. We must consecrate ourselves to the serenity of Spirit.

If we are betrayed by another, we have not put our faith in God but in the human side of man. In each man there is the Son of God and son-of-man consciousness. When we ourselves learn to function from the divine side of our nature, we shall be dealing with the Son of God in others. This is the secret of harmonious relations with everyone.

Hence we see what is the work of renunciation and consecration. We must renounce materiality, personality, sensuousness, and dependence upon the human, and consecrate ourselves to spirituality, putting our trust in the divine nature of each individual with whom we have dealings.

Renunciation and consecration work throughout mind, soul, body, and affairs. But they begin in the mind as simple denial and affirmation, denial of the negative and affirmation of the positive thought. As we constantly deny the mortal and claim the spiritual nature, we break the bonds of human limitation and awaken to the truth of our being. We are then prepared to exercise the power and authority that is our birthright.

To Be Continued

Where Is Your Boy?

LUCY WATSON

WHEN MY SON, who is now in the air force overseas, was a very small boy, I once called to him, "Where are you, dear?" and he answered, "I'm with David."

David was a very dependable older boy that my son knew I trusted. I had asked *where* he was, but I was satisfied with the answer, because deep within me I was not thinking of an exact location or place but of my son's well-being.

When people ask me now where my son is I invariably reply, "In England, I believe." We may say North Africa, Guadalcanal, or Persia, or wherever on the global map our men may be stationed. Deep within us we mothers could say, "He is with God," and having said that, should we not feel a peace stealing into our hearts? If he is with God, he is in God's care. I had always felt contented when my little boy played with David; how much more contented I should feel now that he is in God's care!

Even when I do not know where my son is geographically, God knows and, knowing, will give him His special care. The wise admonition "In nothing be anxious" surely was meant for times like these. Dangers threaten on every side, but if God is protector and savior, I must put my trust in Him. Temptations far greater than at home beset our sons; yet our chaplains tell us that never before has there been such fine moral standards. So many boys, one chaplain said, "are almost too good to be true." Even boys once careless of spiritual values, are drawn closer to the Truth.

"But what if my son becomes ill?" you ask. "Suppose he is wounded?"

Never fear. He will turn to Jesus, the Christ, for healing. Statistics are such cold things, yet they are heartening too. Nowadays the percentage of wounded men who recover is only a little under a hundred per cent. The healing Spirit of God, working in and through doctors, nurses, and the

wounded themselves, brings about miracles of recovery. Jesus sees our sons whole: let us see them whole too.

Your son is being sent, like mine, into the far reaches of the globe. That is good and in the years to come will be very important to him. The broadening influence of learning to understand people of different races, habits, and characteristics is of inestimable value. In viewing the problems and perplexities of alien friends and enemies he is learning about the whole of life.

If you had been able financially to give your son a trip to Africa or Iceland or the South Seas, would you have held him back for the sake of his physical safety? Or would you have said, with one mother I know: "Bob's always wanted to see Alaska, and I'm so glad he's there. Some folks think I ought to worry, but somehow I feel we're as safe in one place as another. Life and death are in God's hands alone."

Even though in far-flung quarters of the world your boy learns only that his own land is best, he gains by this experience. And oh, what a patriot it will make of him! What a worker when he returns to keep this a land of liberty!

All of us are living on one globe. Places that we couldn't have located a short time ago, Pantelleria, Guadalcanal, and Attu are on the tongues of even small children. Distances are shortened by radio and plane. No boy is farther away than a few days by plane, and he is instantly with us by radio. If we think of his nearness instead of his farness, our hearts will be lighter. Today I had a V letter from my son overseas written with his own dear hands only ten days ago. There were months when the letters didn't come, but I kept my faith as I know you other mothers will. We must lift up our hearts!

The most amazing thing about your boy—and I see boys like him in every camp and port—is the way he takes on what we call personality. It is more than that. It is a splendor from the Holy Spirit that shines from within. These "big" boys are doing more than just a job that has to be done: they are on a world-wide mission.

Your boy and my boy are carrying loads we never dreamed they could carry. They are changing over night and for the better. We never thought the bookworm on the corner (that the youngsters called the runt) would develop into a sturdy young man full of vigor. We never thought our cousin's son who worried his mother because of his indifference in spiritual matters would shout, "Say, let me say the grace," at his first dinner while on a furlough. As for that youngster in high school who always got through "by the skin of his teeth"—how about his new stripes? He wrote that he was making up for lost time. Cited for valor too. He grew up into a man fast when he realized that his country's freedom was at stake. Young men are idealists, make no mistake.

Let us not waste time worrying about these boys of ours: let us use that time being proud of them. After all we live in deeds, not years. How often that has been acknowledged these last two years!

If your boy does offer up his physical life on the altar of freedom—and what tales of heroism come through!—he carries his shining deeds with him into his immortal life.

Emerson said that every great movement is the lengthened shadow of a man. This great world movement for peace and democracy is the lengthened shadow of our valiant young men.

Your boy still lives.

If he lives on this globe, no matter what the geographical location, known or unknown, project your love across the miles to him. It doesn't matter whether it is two thousand or ten thousand miles, does it? Your radio is as clear from Africa as from your home town; often clearer because there is less interference. Your love has a clear path. If you want victory, send love, faith, and hope to him. Let him know that his country waits for him to infuse into its blood stream his high courage.

We can help our boys by our thinking, by our prayers, and by our letters. Thinking constructively, planning ahead confidently for peace and prosperity, we can make our think-

ing felt. Praying for God's guidance and protection, we take our problems to Him and find the answer. No letters we shall ever write will be more important than the letters we now write to our sons. One young chap said to me in a humorously intended confession, though he meant every word of it:

"Don't write me, 'Oh, if I only knew where you are!' Write me, 'I know that, wherever you are, you'll be taken care of.'

"Don't write me, '*If* you come home.' Write me, '*When* you come home.'

"Don't write me, 'We won't have a moment's happiness until you are home again.' Write me, 'We're all pulling for you so we can all enjoy a bigger and a better world.' "

He added, "Tell me the little things."

By "little things" he meant the common, everyday happenings that he would experience if he were home: what we had for dinner, how Little Brother brought the V-mail letter in, and how we all sat around the table listening while Mother read it, and how Little Brother said, "If Big Brother was here, I'd give him my piece of chocolate cake."

Tell your son about the girl next door who wants to know if he's as handsome as ever. "Kid" him, laugh with him, tease him! Treat him with the gay affection to which he is used. But do not worry him. Why not say to him, "I know you could get home by plane in a few days, if the armed forces did things that way; but I suppose Uncle Sam needs you where you are."

Your boy is a valiant person. He takes whatever comes, good or bad, as part of his job. He wants to be part of these significant events, and you wouldn't want him to be left out. He knows that he has a wonderful chance to test himself and to build up the best that is in him. He realizes that never before has he lived so fully with his fellow men and with his God.

There is a camaraderie that makes for lifetime friendships between men working with singleness of purpose for a great cause. With their common experiences, anxieties, and sacri-

fices, your boy and his buddy are very close. Mention the buddy when you write to your son, and include him in your family.

Your own life will be more vital because of the contacts he makes. Dark moments for a mother whose son is far away are not unusual or censorable. But we mothers can take no better advice than the lines of the poem by Haskins:

"Go out into the darkness and put your hand into the hand of God.

That shall be to you better than a light and safer than a known way."

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

"Peace I Leave with You"

GEORGE M. LAMSA

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

THE WORD PEACE in the Semitic languages means surrender, safety. *Shalam alek* means "I surrender to you." No other words of greeting are more appropriate to express one's humility than "I surrender to you; I am under your protection." This is why Jesus warned His disciples to salute no one on the road. In this case salutation indicated fear and weakness, which makes the person liable to attack. What better words can a stranger utter to a host whom he has never seen? What other remark can inspire more mutual confidence when two strangers sleep under the same roof? Indeed in the East when a man is at the house of a stranger, he is at his mercy. The host can poison the food and even murder him if he wishes to do so, for the unarmed guest and his armed host sleep in the same room.

Nevertheless when the words of peace are spoken and received, the fear is removed and confidence restored. The host and his guest break bread together and trust one another. Thus "I surrender to you" is the password for the people of the East and its meaning is understood by those of all races.

Today more than three hundred million followers of Mohammed are called Moslems, a name derived from the word *Islam,* meaning "I surrender." When Mohammed took Mecca, he broke all tribal idols and compelled the Arab tribes to surrender to *Allah* God, the unseen God who rules the heaven and earth. Subsequently the tribal quarrels and wars over the desert deities ended, and the people became united and were called Moslems, which means "at peace."

Readers of the Scriptures often wonder what thoughts were mirrored in the mind of Jesus when He spoke these striking words: "My peace I give unto you: not as the

world giveth." Indeed such words are usually uttered by triumphant emperors and their generals, who after the defeat of their enemies demand unconditional surrender and dictate peace terms.

I wonder how His disciples, who often heard Him speak of His suffering and death, took these words. They had heard that the angels announced His birth, singing, "Glory to God in the highest, and on earth peace, good will toward men." They had heard Him tell a large gathering, "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law."

On the other hand, the great Messiah who was expected to herald the reign of peace and justice was soon to die the death of a malefactor. Jesus had repeatedly warned them of His death and had renounced all political aspirations. To establish peace after His death was beyond the understanding of His simple disciples. Like the rest of the people, they were looking for a political Messiah who would overthrow the kingdoms of this earth and substitute in their place the reign of God. They wanted to see their enemies overthrown and the kingdom of Israel established. At this time His followers were not mindful of the idea of spiritual conquest and the destruction of evil forces within. They were not aware that peace must start in men's hearts and that the kingdom of God was among them.

Then again to establish an everlasting peace and a permanent order has been the dream of many prophets and men of God whose voices were drowned in the great tumults and confusion, and some of whom were murdered because they stood for peace and called men to surrender to God.

When Jesus spoke these words, He was thinking of the dark periods in Jewish history and the tragedies that had befallen the people of His country. He was thinking of the great conflicts that had taken place in the Near East and the wars that were fought solely for worldly gain and political

and economic supremacy. On the other hand, Jesus was mindful of the brief periods of peace that had reigned from time to time when people were prosperous and happy. During his own days two great world powers, the empires of Rome and Persia, were striving for political ascendancy in the Near East. They were fighting over the rich Mesopotamian wheat and cotton fields. Jesus had seen Roman soldiers marching through Galilee on their way to the Euphrates River. At home and in the synagogue He had heard His people praying for peace and the reign of God. But there was no peace. All human efforts to establish a lasting peace had failed. The prophets were dead, and prophecies which predicted the reign of peace and prosperity remained unfulfilled.

Jesus did not speak of the peace that the world gives. He spoke of an everlasting peace based on justice, freedom, and understanding; the kind of peace that would meet with God's approval and be sealed with His great seal, which guards the secret of both life and death; the kind of peace that passes all human understanding. Such a peace can only be brought about through the surrender of human hearts and souls and by placing men's lives in the hand of God who gave them.

During the years He was on earth Jesus realized that a permanent peace cannot come by any other means than a change of heart and complete surrender to God, who is the Father of all and rules all, the peace of heart and mind.

As long as people seek material things first and covet the things that are not theirs and that they have no right to own, no peace will be enduring. People must learn to seek first the spiritual things that are the bases of our health, supply, and other needs. When we seek the kingdom of God and His harmonious reign, the material things are ours, our world becomes larger and its natural resources abundant. During the short periods of peace we produced so much that we were unable to use it or find markets for it. Today the world is short of food, clothing, and other necessities of life. The population of some countries has been reduced by famine

and suffering. These shortages and hardships cannot be blamed on God. They are to be blamed on false philosophies, fear about future security, greed, and the desire to subjugate the weaker races.

The Scriptures warn us against the worship of other gods, and the material things of the world. Man must learn to trust and obey his Creator.

"If they hearken and serve *him,*
They shall spend their days in prosperity,
And their years in pleasures.
But if they hearken not, they shall perish by the sword,
And they shall die without knowledge."

Jesus had a definite plan in mind. His message was different and His words were clearer and louder. During the three years of His preaching He had sown the new seed and laid the foundation of the kingdom of God. He had given the law a new meaning and humanity a new hope. He had supplanted hatred with love, greed with charity. The spirit had taken the place of the letter. He had recommended forgiveness, meekness, and gentleness. His followers had been instructed to love their enemies, pray for those who hated them. They had been told not to worry about the morrow and to agree with their adversary as soon as possible. Jesus' teaching and human conduct was the beginning of a new order that was to herald the reign of justice. Indeed since Jesus' day peace and the kingdom of God are within man's reach. Hebrew prophets were more or less concerned about the future of their own people, just as Gandhi is concerned about the freedom of India and the dictators about the welfare of their own people. Jesus was not trying to save His people only but all people, regardless of class or color. According to His teaching all men are the children of God and have the same privileges and rights. When men understand this divine Fatherhood, they will respect the rights of others.

Such spiritual gains demand complete surrender to the divine will of God and repudiation of the material world. No other peace can be permanent. Treaties become obsolete,

pledges are broken, promises forgotten. This is because treaties made by force are not treaties. God cannot be a partner in human ambition, greed, and injustice.

Jesus was well versed in Jewish history, the national struggles of the Jews, their sufferings, and their desire for permanent peace. The people then, as they do today, looked for an enduring peace, but they sought it in the wrong quarter, just as some nations do today. Their political and national interests always came first. We often want peace and prosperity at the expense of someone else. We want luxuries and comforts but not by the sweat of our own brow. We fail to realize that when we acquire material possessions unjustly we make life harder for ourselves and for others. On the other hand, spiritual gains bring prosperity for all, and prosperity brings peace and harmony. As long as some of the people are in want others will find no peace.

Jesus' peace means the blessing of God on all His people, irrespective of color, creed, or race. Racial barriers and religious prejudices must be broken down before man can even think of a permanent peace. This means complete surrender to the divine will of God.

The peace that the world gives is not a peace but an armistice or postponement of war. Man's wisdom is too limited to enable him to devise an enduring peace. His physical power and worldly ambition sooner or later come to an end. His days are like a shadow. He fades like a garment and withers like grass. This is why human treaties are broken, promises never carried out, and the things for which past generations shed their blood totally forgotten. Every generation is born with new ideas, the things that were done yesterday are things of the past, and the things that are done today will be forgotten. Only in spirit can we live. "It is the spirit that giveth life; the flesh profiteth nothing." The spirit is life and truth; it knows no distances nor geographical boundaries. It is eternal just as God is eternal. This is why a peace based on spiritual understanding will be a lasting peace.

Jesus' peace was to go down from one age to another. He saw victory beyond the grave and death as the beginning of life. He gave His earthly life to prove that there is life beyond the grave.

Today as in 1918 people are beginning to turn to God. Churches are crowded and on some occasions holding two or three services. Some people are looking forward to the sudden coming of Christ, others believe that the reign of God and His righteousness is at hand. Still others are at a loss.

The years after the last armistice were years of great possibilities. The sky was clear once more and fears of future war were remote. It was an era of prosperity, of the building of cathedrals, churches, schools, and other institutions; an era of the raising of millions of dollars for the relief of foreign countries and for missions. Then came the prophets of false philosophies preaching doctrines of material prosperity, fear, and want. They told the people that when they were over sixty-five God would desert them, and that they must look after their future security. These teachings made some look on the dollar as their God. In other words, security was based on the dollar. This era was followed by the fall of markets, by general bankruptcy and unemployment. In other words, we harvested what we had sown.

The material world has failed us many times and its philosophies have resulted in fear, greed, and war. I pray that this time the leaders of the world may try the peace that Jesus suggested; not peace as the world gives it but God's peace, a kind of peace that blesses both the victor and the vanquished. Peace and prosperity not only for America but for the world at large.

I believe the nearest thing to the kingdom of God that the world has even known is American democracy and freedom of worship, and American institutions, even though they are far from perfect, are the best ever devised. Let us hope and pray that these may become prototypes of a new world order and a guiding influence for all leaders in their work for a final and lasting peace.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 5, 1943

UNITY SUBJECT—*Learning to Possess Our Own.*

INTERNATIONAL SUBJECT—*The Sin of Covetousness.*—Exod. 20:17; Luke 12:13-26.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

13. And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me.
14. But he said unto him, Man, who made me a judge or a divider over you?
15. And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
17. And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?
18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.
19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.
20. But God said unto him, Thou foolish one, this

night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

21. So is he that layeth up treasure for himself, and is not rich toward God.

22. And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* life, what ye shall eat; nor yet for your body, what ye shall put on.

23. For the life is more than the food, and the body than the raiment.

24. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!

25. And which of you by being anxious can add a cubit unto the measure of his life?

26. If then ye are not able to do even that which is least, why are ye anxious concerning the rest?

GOLDEN TEXT—*Thou shalt not covet . . . anything that is thy neighbor's.*—Exod. 20:17.

SILENT PRAYER—*I desire only what is mine in Christ, and in this Spirit I enter into my divine heritage.*

At some time or other everyone has heard the personal apology "I wish I were not like that, but I am and I cannot help it." In the commandment against covetousness no allowance is made for such fatalism. The commandment "Thou shalt not covet," like all the others, is mandatory. If mankind were unequal to keeping it, it would never have been given. We are not called upon to accomplish the impossible.

He who is insistent on his "rights" and who always wants "justice" done may easily overlook the more important right to renounce strife and live according to the principle of divine justice and mercy, claiming as his own only what he has earned through keeping the divine law. We may inherit equally with our brother certain material goods, but if we are intent on getting possession of our inheritance of earthly things we cannot give much attention to the immaterial riches that are ours to claim and use. We inherit all

spiritual riches, but we can take possession of our estate in that realm only through use. We cannot pile up unused spiritual riches, for they cannot be hoarded. Faith grows strong in me as I use the faith that I have. Love increases in my heart as I practice loving. Wisdom is quickened in me as I depend on the wisdom of the Christ mind to enlighten me in all quandaries and problems.

"Take heed, and keep yourselves from all covetousness." By being on our guard against insidious desire we are equal to keep this commandment. We are to keep ourselves, not be kept, from all covetousness. If we prefer to think of ourselves as kept from all wrongdoing, we may intrust ourselves to the Christ Spirit. Once aroused in us, this Spirit works its work, for it is never inactive nor quiescent. It inspires us not to lay up much goods for many years, after the manner of material-minded persons, but to exercise our gift without stint or weariness and increase it ourselves as we increase a muscle, by giving it the use for which it is fitted.

The "certain rich man" of the parable dealt in material things. These obey the law of increase as do immaterial qualities. The word "certain" here connotes a specific person and has no reference to the nature of his wealth. Material wealth is uncertain in the extreme, for it is subject to loss or a lessening in value. If neither of these changes occurs the owner himself changes. "This night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Material riches cannot be made part and parcel of the individual. Materiality is not the soul's native medium. The world says, "You can't take it with you," thus alluding to the transitory nature of money and material riches.

The desire to lay up material wealth in order to retire and "take life easy" is not in harmony with divine law. When we have built up faith we cannot lay it aside without having it dissipated. Love, strength, wisdom, all spiritual qualities, follow the same rule. They are stored only as they are added to daily. Great reserves of spiritual power and strength are thus accumulated, to be drawn upon as needed.

We keep ourselves from covetousness by developing an awareness of the universal life and of ourselves as a part of it. "All things whatsoever the Father hath are mine," but I must take possession of mine under law. Violence is no part of that law. Rather the law is that of give and take, in which giving has precedence. We possess in Truth only that for which we give an adequate return. It is in the giving of this return that we make ourselves "rich toward God" and live satisfyingly and fully. Not "making a living" but living life well and truly is the vital thing for us to learn. In so doing we make a living unfailingly, because that is one of the conditions of the law that we fulfill as we take care of the greater need.

QUESTIONS

1. Is it possible for us always to keep ourselves from covetousness?
2. How do we take possession of our spiritual heritage?
3. Can we acquire material wealth and spiritual wealth at the same time?
4. When anyone has become "rich toward God" can he safely lay aside his spiritual possessions, as a person lays aside active business and retires to take life easy?
5. What is the vital thing for us to learn about the law of give and take?

Lesson 11, December 12, 1943

UNITY SUBJECT—*The Wisdom of Love.*

INTERNATIONAL SUBJECT—*Christ's New Commandment.*
—Mark 12:28-34; John 13:34, 35; 15:10-14.

28. And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31. The second is this, Thou shalt love thy neighbor

as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

34. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full.

12. This is my commandment, that ye love one another, even as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do the things which I command you.

GOLDEN TEXT—*A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.*—John 13:34.

SILENT PRAYER—*I lose sight of the self in the larger view of the all in Christ.*

To satisfy the understanding of each generation Truth must be reinterpreted in terms that appeal to that generation. The literal interpretation of the commandments no longer satisfies the seeking mind and heart. A deeper meaning is desired and is resolutely sought and studied.

On all counts love is seen to be the wisest course for the individual to follow. To love God with all our powers is the wisest attitude that we can hold toward the source of our being. To love as we love ourselves those whose lives touch ours is the part of wisdom for us as members of society. It is not altogether holiness or piety that is enjoined in this commandment: the welfare of the individual and of all members of society is involved also.

"The Lord our God, the Lord is one." This unity simplifies the inner life. Our loyalties, our principles, our devotion, all have one source and one objective. There is no need to scatter our forces by acknowledging lords many and gods many. Absolute good is all that needs to be considered or remembered. Whatever is good for us, in the consciousness of the Christ, is good for all. Whatever is good for all is good for us. We are free to choose our good, and so are others. In the freedom of the Christ we have no desire to control others. Self-control is an individual problem to which everyone must find a solution. Before we can love God or our neighbor with complete devotion we must be master of ourselves. The lesson in self-control is one that requires diligent and unremitting study and practice on our part. It leaves us no time or inclination to dominate others or impose our will on them. We love our neighbor by according him the same freedom that we ourselves desire and hold as our birthright.

We are not far from the kingdom of God when we lay aside arrogance and develop humility as individuals and as a people. Our welfare does not rest on the conviction that we are the greatest people in the world, that ours is the greatest country or the greatest civilization. It behooves us instead to study history and take an inventory of our debts to other civilizations and other countries whose history or culture may antedate our own. Only thus can we assess our true place in the world and judge what our contribution to the life and thought of the race has been and now is.

As individuals we draw near to the kingdom of God by putting our country, the world, and our neighbor first in our

thoughts, and the personal self second, third, or last. The desire to serve is bound up with the wisdom of loving in a way that the desire to further our own interests and do well by ourselves can never be. To give without thought of return is better for our character and ultimate good than holding the thought that all the Father has is ours and devoting ourselves to collecting what is ours by all means in our power. Our own comes to us under law, but the law of the Spirit of Christ brings our own to us without strain, stress, or overmuch thought of getting what is ours, when we give expression to this Spirit. Our chief concern is to express universal love, and its nature and measure is our absorbing interest.

We are to love one another as Jesus Christ loved His disciples. He held steadfastly to the thought of their perfection, showing them the deepest love that they were capable of receiving. He laid down His life for the principles of truth and righteousness, to show how all-important our loyalty to the highest ideal actually is. He might easily have avoided crucifixion and death by staying away from Jerusalem at the time of the Passover. Instead He went there purposely and taught openly in order to show that devotion to Truth is either total or it is nothing. It cannot be temporized with. Love cannot be temporized with and remain love. It must have a single object and to this object its whole thought must be given. Thus we keep the two great commandments.

QUESTIONS

1. From the viewpoint of individual welfare is it wise to concentrate our thought on loving God and our neighbor?
2. How does unity in love simplify the inner life of the individual?
3. Is self-control prerequisite to the keeping of the great commandments?
4. How does humility serve us in approaching the kingdom?
5. Does faithful expression of the law of love take care of the outworking of the law of giving and receiving?

Lesson 12, December 19, 1943

UNITY AND INTERNATIONAL SUBJECT—*Christ the Fulfillment of the Law.*—Heb. 1:1-9; Rom. 10:4-10.

1. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,

2. Hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds;

3. Who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;

4. Having become by so much better than the angels, as he hath inherited a more excellent name than they.

5. For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son?

6. And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.

7. And of the angels he saith,

Who maketh his angels winds,
And his ministers a flame of fire:

8. But of the Son *he saith,*

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of thy kingdom.

9. Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

4. For Christ is the end of the law unto righteousness to every one that believeth.

5. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

6. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:)

7. Or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.)

8. But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:

9. Because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

GOLDEN TEXT—*God . . . hath at the end of these days spoken unto us in* his *Son.*—Heb. 1:1, 2.

SILENT PRAYER—*God speaks to me in every Christlike impulse of my mind and heart.*

According to their understanding and inspiration the prophets foretold Jesus and exhorted their hearers to be law-abiding, which was their version of Christlikeness. Their vision was broader in its scope than the Mosaic law which has provided the texts of most of the lessons during the past quarter.

Much later in time than the Mosaic law as given in the Ten Commandments we had Jesus' new commandment of love to God as expressed in love of our neighbor. We now have the ideal of the Christ as the fulfillment of the divine law. From the partial understanding of our nature and destiny we come to the complete and perfect expression of the ideal Son of God as made manifest in Jesus and held before us as an inspiration to like achievement on our part.

God speaks to us "in *his* Son," that is, in the spirit of the Christ. God speaks to us whenever we are moved by a Christ-like motive or impulse. The Christ is the divine-idea man, the only-begotten Son of God, the one complete idea of perfect man in Divine Mind. The Christ is the embodiment of all divine ideas, such as intelligence, life, love, substance, and strength. Straining to express the inexpressible, the text describes the Christ as "being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power."

This Christ, or perfect-man idea existing eternally in Divine Mind, is the true, spiritual, higher self of every individual. Each of us has within him the Christ, just as Jesus had, and we must look within to recognize and realize our sonship, our divine origin and birth, even as He did. By making ourselves continually one with the Highest by our thoughts, words, and acts, we too become sons of God, manifest.

Our angels are our spiritual perceptions (thoughts of the Lord). The Christ is greater than these, for it is through Him that we act on our perceptions.

"But of the Son *he saith,*
Thy throne, O God, is forever and ever;
And the sceptre of uprightness is the sceptre of
thy kingdom."

Uprightness is the foundation of Christlikeness as it was of the Mosaic law. Love of righteousness takes form in right thinking as well as right doing. God is love, and Christ is this love of righteousness which anoints with the oil of gladness him who thinks and does right, to whom the Christ is not an ideal impossible to be realized by any but Jesus of Nazareth.

In Truth the "righteousness which is of faith" is the word of faith in the heart and in the mouth. It is the faithful thinking and speaking of Truth and of course faithful living in harmony with our thoughts and words. True faith in Christ is practical and can be applied practically to everyday life. It has little to do with speculative theories. "Who shall ascend into heaven" or "who shall descend into the abyss" does not interest him who has the faith of the Christ in his mind and heart as a working principle. He is preoccupied instead with the heart and with the mouth, that is, his own heart and mouth. He is busy keeping faith in these two realms: the realm of Being and the realm of expression. He is convinced that "with the heart man believeth unto righteousness"; that is, it is possible for him to think truly and constructively concerning all that comes within the radius of his interests. He knows that "with the mouth confession is made unto salvation"; that

is, his words, issuing from his faith in Truth and expressing that faith, take form in substance and work out into manifestation as his destiny.

QUESTIONS

1. How does God speak to us "in *his* Son"?
2. What do we understand the Christ to be?
3. How do we become the manifest sons of God?
4. What are our "angels"?
5. How does love of righteousness take form and expression?
6. Is faith in the Christ practical? In what way is it so?

Lesson 13, December 26, 1943

UNITY SUBJECT—*Our Dawning Consciousness of the Divine.*

INTERNATIONAL SUBJECT—*God's Great Love and His Gift.* —Matt. 2:1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,

2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found *him,* bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way;

and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*With joy I greet the dawn of the Christ light in my mind and heart.*

Like all other development, that of the spirit is under law. The consciousness of our spiritual nature and origin develops under unerring law. As we give our thought to the things of God, to peace and good will among those around us and to the things that make for peace of mind in ourselves, we become conscious of inner peace, a peace that has always existed independent of circumstances. Into this peace we may enter as we fulfill the conditions that make it possible.

Bethlehem means "house of bread," the "substance center" where the ideal man has his source. This ideal man is Jesus, whose name means "whose help Jehovah is." The name Herod means "heroic," "son of a hero." The Christ ideal is born in man "in the days of Herod the king," that is, in the midst of the ruling power of the outer consciousness. The ruling power is antagonistic to the new conception that in due course is destined to supplant it. Sense and spiritual consciousness cannot subsist in mind together.

The Wise Men from the East who came to Jerusalem seeking the Christ child symbolize the inner resources of the soul when it is stirred to the depths by a revelation of Truth. The

East represents the within, and the coming of the Wise Men signifies intuitive wisdom reverently seeking out the new ideal of life that is taking shape in consciousness. The King of the Jews, the ruling power of the spiritual consciousness, commands the worship and devotion of the soul, which lays its rich gifts at the feet of the Spirit of truth.

The star in the east, seen by the Wise Men, symbolizes our inner conviction of our divine nature. This conviction is based on intuitive wisdom, and we show our wisdom by following it, thus making of life a complete cycle or unity of belief and conduct. It is important for us to understand in what divine conduct consists; that it is founded on universal love and good will rather than on ideas of personal or national pride or aggrandizement. Divine origin presupposes a heritage in keeping with its spiritual nature. It cannot be debased by being made to serve selfish ends or to promote material ambitions.

The outer, personal, or sense consciousness is disturbed by the first intimation of the new birth in the mind and heart. Herod the king was troubled "and all Jerusalem with him" by the inquiry of the Wise Men. The outer state of peace (Jerusalem) that the personal consciousness maintains while it is in undisputed control is disquieted by the prospect of a change in our thinking and living.

When we realize that the Christ ideal has begun to form in mind we should be watchful lest the subtle desires of sense rob the ideal of its vitality and kill it out of consciousness. We need to nurture the ideal daily with spiritual thoughts. Unless we do this Herod will find the Christ child and succeed in quenching the newborn spirit within us.

As the Wise Men offered the Christ child gold and frankincense and myrrh, so wisdom offers Truth the gold of unalloyed devotion and the frankincense and myrrh of proved and tried knowledge. All these gifts reach the Christ through the avenue of the soul (the young child's mother).

Deep in our soul we know that our salvation lies in clinging to the Christ ideal of life and turning our back on the

Herod of sense and personality. Our "own country" is the inner life of the Spirit that we live unto God. To this we return by way of prayer and meditation. The Wise Men did not return to Herod but, warned not to do so, "departed into their own country another way."

QUESTIONS

1. How do we become conscious of inner peace?
2. How does our consciousness of our spiritual nature develop?
3. How are sense and spiritual consciousness represented in this lesson?
4. What does the star in the east signify, and what the coming of the Wise Men?
5. How is our divine origin made manifest?
6. Of what are the frankincense and myrrh symbols?

Days on End

Grace Meredith

During these fateful days of stress and toil,
Stint upon stint, is all the old ambition
Forgotten? Do we see only what the eyes
Can hold, never recalling the visioned things
Deep in the heart? Have we put by
The passionate embrace of hope and confidence,
Permitting doubt and fear to take their place—
Dismayed, appalled by what is sprawled
Across the world?
Oh, let us seek again the high assurance
Of that blithe time when we walked
In strength and beauty and kept sturdy trust
In splendid living, firm in our faith
That blessed peace and loveliness—
Perhaps glimpsed dimly now through tears—
Would live again, and reign eternally to bless
The human thought and word and act, and fortify
The coming years.

Silent UNITY

My spiritual sight is quickened, and I walk in the light.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

ABOUT A WEEK ago I wrote to you asking for prayers with reference to a growth on my nose. Before you received the letter the growth seemed to "raise itself" to the surface, and when it came away the wound bled freely and healed in a couple of days. The skin is smooth, and there is no scar. It had been on my nose several months, and I am so thankful that it is gone. Thank you for your prayers, and thank God for healing me.—*L. W., California.*

IT WAS IN June that I asked for help in the clearing up of a throat irritation that had bothered me for some time. Almost as soon as I had written the letter my throat began to clear up. At the same time I had asked for a prosperity bank. I am inclosing the contents of the bank, which are to be used in any way you think best.

I have learned from this experience that until the time I made my request I was just wishing to be healed and not working hard enough to that end. As I said above, almost as soon as I had requested your prayers my throat started to ease. That evening before retiring I read for an hour in the current UNITY magazine and went to sleep with the thought that "in my flesh shall I see God." From the next day on I was relieved gradually from all soreness and irritation. From the experience it was brought to my mind that healing was

a two-way bargain and that I had some work to do aside from just asking for help.

Thank you sincerely for your prayers and care for me. —*J. E. B., Ohio.*

I SEND my sincere and heartfelt thanks for your help about the swelling in my cheek. Very shortly after I had asked for your aid by prayer the swelling began to go down. It went down slowly but steadily. Now it is all reduced, I think, to the little lump that had been there for a considerable time before. It was a great relief to me to have it disappear. Imagination ran riot for a while in the wrong direction.

Deeply grateful as I always am for your help, I do not seem to be able to express my thanks to you adequately, but I do say, "God bless Unity," and I desire for you all good things. In these days of war and stumbling I find it comforting to know that the Unity organization is standing firm, sending out God's love constantly to those in need. I am inclosing a check as a love offering.—*C. S. H., New York.*

He Shall Have Abundance

I CERTAINLY have been a long time sending my prosperity-bank savings. I work, quite late, and it is very hard to get to the post office, but I'll try to be more prompt next time. It is a great comfort to know that Unity is praying for me.

I am doing work I never thought I was capable of doing, and I could never have made good but for God's help. The Prayer of Faith has helped me over many a hard job.—*Mrs. C. H. M., Washington.*

I AM INCLOSING a check for six dollars saved in our prosperity bank. Hope you will use this to help others to know and love our Lord. We are so very grateful and thankful to our Father-God for all the wonderful things He has done and is doing for us.

We thank and praise Him every day. Also we thank you

for your wonderful help and prayers. God does answer prayer.—*L. W. G., California.*

Filled with Plenty

A SHORT time ago I wrote to you regarding a new position for my husband, and I want to let you know he secured one last week. We are both so happy, as the new position is one that he has hoped for for years. It is with the finest house of its kind in New York City, and the work is one into which, with his qualifications, he fits perfectly. There are really so few openings of this kind that we just can't realize he has the kind of a job he has wanted all his life.—*G. M. S., New York.*

MY HUSBAND received a bonus and also a raise in salary, but even before that our dollars seemed to go further. We had enough to put aside some each month for victory bonds. And financial rewards were not the only blessings received. We have gained a better understanding, our home is more cheerful and harmonious, our health has improved, and we live more abundantly. Thank you so much for your prayers and loving kindness. God bless and prosper you.—*Mrs. C. D., Illinois.*

My Help Cometh from Jehovah

I HAVE Charles Fillmore's *Prosperity,* and it has been a great help to me and to my sister also. We both use it constantly and do not know what we would do without it.—*D. F., Indiana.*

I HAVE enjoyed my UNITY magazine more than anything I have ever received. My life has been greatly improved by having known how to live to a fuller extent; for which I say thanks to our dear Lord.—*G. V., Florida.*

IT SEEMS to me as if the very stones would cry out if I did

not write to you about the wonderful help the Unity publications have been to me. To me reading them is the breaking of the spiritual bread that feeds the starving multitudes. —*E. D., Texas.*

I AM VERY glad to tell you how much I enjoy the books I get from you. I have passed my 81st birthday and am still able to work at the Red Cross and also help two of my friends who have more than they can handle alone, and I am very happy doing it. God bless you all for the work you are doing. I know He does.—*B. S., New Hampshire.*

UNITY seems wonderful to me. I never miss reading *Daily Word* and derive a great benefit from it. Your work is quite worth while, and I know that the good work will continue. —*J. R. R., New York.*

IT MAY seem strange to be enjoying a dictionary, but never have I received such complete and perfect answers to questions that have baffled me since I was old enough to ask them and receive answers that never quite satisfied.

May the Spirit that made the *Metaphysical Bible Dictionary* possible and that finds its expression through Unity and all its departments be triumphant forever.—*Mrs. T. C. J., Virginia.*

He Is My Refuge

LAST November I subscribed for *Weekly Unity,* and it helps me and mine so much that we do not want to be without it. We wish to thank you for your prayers, which we asked for at that time and which helped us wonderfully. We have all had better health since and are a happier family. Our little son, eleven years old, who has not been strong or able to resist colds for several years, had very few colds last winter and was not absent a single day from school, a record that he had never been able to make before. He now seems to have almost perfect health and is striving and hoping to make

a similar record in school this year. We are asking for your prayers that he may remain well and strong. When he begins taking a cold (or any of us do) I begin praying silently, especially saying The Prayer of Faith, and the cold disappears in a very short time. We think The Prayer of Faith is wonderful and use it for our morning grace at breakfast. It seems to help us start the day off perfectly as well as helping us throughout the day. A different atmosphere prevails in our home from that of former days. It is now one of security and serenity. We strive to speak in terms only of the affirmative, and what a difference it does make!—*Mrs. W. N. N., South Dakota.*

His Truth Is a Shield

I EXPERIENCED a modern miracle about four months ago. I had procured two money orders from the post office, one for fifty dollars and the other for ten dollars. On my way home from work I took the two stamped envelopes in which I had placed the money orders out of my bag, intending to drop them in the first mailbox. As it was an extremely windy night I was so intent upon holding onto my hat and trying to keep my coat about me that I forgot about the letters.

Upon entering my apartment I discovered that I did not have the letters, and I remembered that I had not mailed them. My first reaction was to become panicky, but suddenly I stopped short in my tracks and said to myself, "What is rightfully mine can never be lost or stolen." Repeating this over and over, I proceeded to walk down the two flights of stairs and there, out on the stoop, in the dark I put my hands down and found one letter. I gave thanks and mumbled a prayer that I should be able to find the other. I walked down four or five steps, and there was the other letter. I was so happy that I cried.

Papers and dirt were piled up in doorways and the wind was howling, so I knew it was the dear Father who was protecting my interests.—*V. R. B., New York.*

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

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ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) 100 N Garfield

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Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nichols, 763 D St

San Francisco—Robert Hulbert, 126 Post

Santa Ana—Alice Hopkins, 312 Cypress

Santa Cruz—Mary Higgins, 151 Garfield

Santa Monica—Mr & Mrs L L Hill, 528 Arizona

South Gate—May Butterworth, 3036 Santa Ana

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E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, Gilbert bldg

Kalamazoo—Amy Moffett, 209 W Dutton

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Wellington—Margaret Jones (LT) 419 Courtland

Youngstown—Everett St John (LM) Y M C A

Zanesville—Fannye Treaster, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice Cronley (LM) Midwest bldg

OREGON

Eugene—Cleoda Dawson (LT) 212 High

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Foster Kittrell (col) (LM) 602 Boas

Philadelphia—Margaret Ann Feldt, St James hotel

Pittsburgh—John Coulson, Harriet Lowers (LT) 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca

Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) 1518 Polk

Corpus Christi—Wallace Tooke (LM) Medical Professional Bldg

Dallas—Ruth Gillespie (LM) 1708 Commerce

El Paso—Hobart Gillespie (LM) 305 E Franklin

Fort Worth—Ruth Gillespie (LM) Texas hotel

Houston—Lillian Brass, Milam bldg; Corine Smith (col) (LM) 2612 Pierce

San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian R Brown, Civic Recreation bldg

Ellenburg—Beulah Scott, Ellensburg hotel

Kennewick—Beulah Scott, Masonic temple

Seattle—Paul Rigby, Ben Franklin hotel

Wenatchee—Beulah Scott, Cascadian hotel

Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett (LM) Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White

Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck (LM) 221A 8th ave W

Edmonton—Unity, Birks bldg

Regina—Unity, Thompson blk

Toronto—Herbert J Hunt, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Belgica blk

ENGLAND

London—Parker Drake (LM) Ruth Hacking (LM) Dora Johnson, 6 Stanhope Terrace, Bayswater Rd London, W 2

Easington Village—Thomas W Merrington (LM) 11 Sea View, Co Durham

You Help Someone You Know
When You Give to the

U S O

Appearing in Other Unity Magazines This Month

What Is the Christmas Spirit?

Suppose a child should ask you the question "What is the Christmas spirit?" How would you answer? A story that will help children to understand why we celebrate Christmas and why the Christmas spirit fills the air is written by Beulah Hahn for *Wee Wisdom* and is entitled "Christmas Spirit." It will appear to young readers and will give them interesting information about the customs and the people of Jesus' time. The story "Christmas Spirit" will impress the mind and heart of any child and will be remembered long after the holiday season.

We Control Our Destiny

The way we use our faculties and the powers within us determines our destiny. In an article entitled "Inner Resources" Sheldon Shepard explains that it is not the events that happen outside of us but the way we meet them within that determines the course of our life. The author shows how to overcome ill health, inharmony, and fear by looking to the divine inner resources that are a part of each and every one of us. You will have a new and better understanding of how to meet problems and make decisions that govern your destiny after reading "Inner Resources," which will appear in the December 4 issue of *Weekly Unity.*

The Greatest Charm of All

A woman who had traveled extensively hoped to find a charm or religious relic, which she might carry with her as a protection from all unpleasant experiences in her life. When she told a minister of a famous old church about the object of her search, he said, "But, my dear lady, you have the greatest charm of all." This incident is a part of an article, "What Think Ye of the Christ?" by Frank B. Whitney. It was so helpful when first printed that it now appears again in *Daily Word.*

A Firm that Recognizes Man's Dominion

A well-known electrical company follows a plan instituted by its president of dealing with employees and customers according to a philosophy of recognizing man's dominion over the work of his hands. That this philosophy has brought great benefits to the firm, to the employees, and to the customers is proved by the facts stated in an article entitled "The Lincoln Good Business Lesson," which appears in *Good Business.* It is written by J. George Frederick.

Orders from the Government

Hilde and Ole are the beloved Swedish-American characters in a new series of Hilde stories by Beatrice Swanson Chesebrough appearing in *Progress.* Ole has been called to Washington D. C., and does not have time to complete his project of building a porch before he leaves. Hilde assures him that her ladies' aid will help her. The results of the good ladies' efforts and several other humorous incidents are related in the installment entitled "Sealed Orders."

Various Unity Activities

Youth of Unity

Much is being said and written today about a postwar world of peace and contentment. The following reports from an adult and a youth emphasize the place of a strong young people's religious work in building such a world:

A Unity center leader says: "In this time of emergency we get many letters back from young people to whom we ministered a good many years ago. Some tell how many times one single sentence stands out to bring to mind God's omnipresence and omnipotence. I think that has proved more than anything else—if proof is needed—the importance and value of young people's work in Unity centers." A young man writes: "One of the most important events in my life has been my entrance into a Unity young people's group. My association with other members has helped me to realize a grander, freer, fuller life. I give thanks each day for my introduction to the Youth of Unity."

The Youth of Unity or the Y. O. U., as it is commonly called for short, is the international organization of young people's groups associated with Unity centers. It is the aim of the Y. O. U. to offer to its members a balanced program of activity that includes not only spiritual study and worship but wholesome recreation as well. Although the groups composing the Y. O. U. are free to plan many of their activities independently, their work is unified by program suggestions and special bulletins and letters sent regularly from their headquarters in Kansas City.

Information about chapters or about any phase of the Youth of Unity work may be obtained by writing to the executive secretary of the Y. O. U. in care of Unity School.

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
The Mental Equivalent	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Gifts for the Christ	.10	Protecting Presence, The	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Great Helper, The *French, English*	.10	The Mental Equivalent	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
		Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through	.50
Jet's Adventures	1.00
Story Friends	.50

News FROM UNITY

Steering Your Course of Life

Young men in the armed services are studying the principles of navigation. Their knowledge and training help them to find destinations that otherwise could not be reached without loss of precious time and great risk. No good navigator trusts to guesswork in steering a ship or an airplane, but few people seem to plot a course for their lives!

They do not even see the need of a guide, and even more remote is the idea of a definite goal ahead if they will but learn the principles of "divine navigation" or spiritual guidance to meet their every need for direction. The article "Through Deep Waters" by Kathryn Rieder, appearing in *Unity* magazine for January, will inspire you to steer the course of your life by God's guidance.

Unity Theme Song

Carl Frangkiser, conductor of Unity Band and a gifted musician and composer, has written the words and music for a Unity theme song that has just been released from the publishers.

This new song is entitled "God Bless You Everyone." The title was inspired by the appreciative response from listeners to the "Unity Viewpoint." From all parts of the country come letters telling of the uplift and encouragement derived from these words, which form the concluding benediction of every "Unity Viewpoint" broadcast. In fact, the benediction has caught the fancy of other broadcasters, who have adopted it for their closing thought, thus the circle of persons who are blessed and comforted by these words is ever widened.

In the belief that as a song "God Bless You Everyone" will mean as much to friends of Unity as has the radio blessing, we invite anyone interested in securing the words and music to write to Unity School for further information.

The Victory Book Campaign

In recent issues of Unity periodicals it was mentioned that friends who had finished reading their Unity books might wish to send them to the men in the armed services through the Victory Book Campaign. If you have books you would like to make

available to servicemen, you may deliver them to the USO office nearest you, or address them to

The Victory Book Campaign
Rooms 1601-1503
Empire State Building
New York, N. Y.

If packages of books are marked "Contents Book" they may be sent for only three cents a pound, the postage rate for books.

Several Unity readers who did not wish to part with their copies of Unity books have sent love offerings with which to purchase books for this project.

The silence is clearly taught in the Scriptures, and is one of the most vital aspects of prayer. "Be still, and know" is a clear command to let the mind rest from its own activities and record knowledge that the infinite mind waits to reveal.—*E. V. Ingraham; The Silence.*

The Habit of Blessing Others

"*God Is the Answer* has helped me to bless people when I meet them on the street, also when I go into their homes," writes a friend in appreciation of the teachings of this book by Dana Gatlin. It is a joy to know that another Truth student has been helped to find added blessings simply by applying in her life the law that as we bless others we in turn are blessed.

Wee Wisdom *Helps Sunday Schoolworkers*

If you are a Sunday schoolworker looking for entertaining and character-building material for children from five to thirteen, have you turned to *Wee Wisdom,* Unity's magazine for children? One friend who uses this magazine in her community church work writes: "For several months I have been using the excellent stories in *Wee Wisdom* in a junior age group, and I find

that it is not at all difficult to hold the children's attention with this material. Also I feel that through these stories I am building character into the lives of our youngsters."

Menus for Meatless Meals

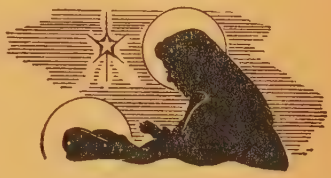
In these days homemakers who have a copy of *Meatless Meals* refer constantly to the section devoted to meal planning. This section contains valuable suggestions for cooking vegetables so as to retain as many as possible of their nutrients as well as their flavor and color. Instructions are included for planning meatless meals that supply protective and corrective foods as well as those which build the body and give it energy.

A two-week menu contains valuable suggestions that will add interest and variation to the regular family meals. There are hostess menus for every season of the year, and complete vegetarian Christmas and New Year's dinners. The recipe for every dish mentioned in the menus is given in the cookbook *Meatless Meals*.

Your mind will do for you anything that you ask of it. It will reveal to you hourly the thing that you need to know for that hour. It can be made so responsive that it will act for you at any given time, in any prescribed way.—*Imelda Octavia Shanklin; What Are You?*

Grateful for Gift Subscriptions

Friends in England continue to receive Unity literature through the kindness of friends here who send love offerings for that purpose. In response to our offer to



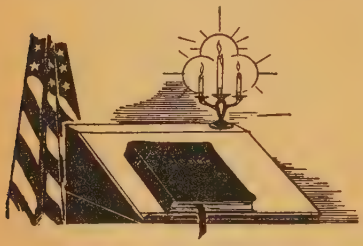
renew *Progress* as a gift from Unity students in America, a friend in England writes:

"Thank you for your lovely gift of *Progress*, which I gratefully accept. Each copy seems richer than the last one—or maybe I am growing in wisdom and understanding. I certainly look on Unity literature as my overseas friends. Sometimes the magazines are late in coming, but they always come when I need them most and always have just the right message for me."

A little period of quiet and rest each day is your opportunity to establish yourself at the center of your being, the one place where the supply of life and substance is inexhaustible. God is this eternal life that we make into living. Each day you should have a regular period of stillness when the soul may gather sustaining power and restoring life.—*From Letters of Myrtle Fillmore.*

Order Early

Unity books and magazines are gifts that you can order with ease and comfort right in your own home and thus avoid a strenuous shopping tour. We wish to emphasize however that your orders should reach us as



soon as possible, to save disappointments that are sometimes unavoidable in that last-minute rush.

If you order magazine subscriptions as gifts, the Christmas number of the magazine with the announcement of your gift will be held for mailing to your friends until just before Christmas. Book orders will also be held until the proper mailing date, and the packages will be labeled "Do not open until Christmas."

Health Is Catching, *Volume II*

If you have not sent for volume II of *Health Is Catching*, you are invited to do so. This booklet, which is sent free upon request, contains forty-eight pages of letters from Unity students testifying to the spiritual healing of body and affairs through prayer.

What Others Say about Unity Greeting Booklets

A friend from Texas writes: "What an inspiration it was that prompted me to send for the Christmas greeting booklets! Now that I have them it seems that I cannot part with them, yet I do not want to be selfish."

Another from Illinois writes: "I thank you for the greeting booklets I received in time to send to my friends for Christmas. They are beautiful, inspiring stories, and each friend expressed his appreciation of them."

Booster Club a Good Influence

A very worth-while activity featured in *Wee Wisdom* is the Good Words Booster Club. The purpose of the club is to help boys and girls speak good words, think good thoughts, and do good deeds. The club secretary received this splendid letter recently:

"I wish to write one more letter to you while I am still a member of the Good Words Booster Club. I will soon be sixteen years old, and have been a member since 1936. Being a Booster has helped me no end of times, and I wish to thank you. I think the Booster Club is most helpful, and *Wee Wisdom* has definitely been an important part of my childhood. You might say that I have 'graduated,' but I will never forget *Wee Wisdom* or the Booster Club."

Christmas Gifts

FOR FRIENDS WHO ARE NOT TRUTH STUDENTS . . .

These Unity books are written so that anyone who reads them may find encouragement and a constructive outlook on life. They are written with such a depth of sincerity and with such understanding helpfulness that they inspire all who read them.

God Is the Answer,

by Dana Gatlin, explains that by lifting our mind in thinking God's thoughts after Him we can remove sickness, poverty, and fear from our life, and become free to develop our God-given talents.

God a Present Help,

by H. Emilie Cady, gives assurance to all who read it that by turning to God just as Jesus did they can find guidance sufficient for any situation. "The supply [of man's every need] forever awaits the demand" says Doctor Cady.

Working with God,

by Gardner Hunting, is filled with inspiring directions for being happy and successful through expressing the divine possibilities within. This book appeals especially to men.

Lessons in Truth,

by H. Emilie Cady, opens the way to the realm of spiritual thought, giving deeper understanding of God's laws and how to work with them in complete accord.

New Ways to Solve Old Problems,

by Lowell Fillmore, is always read and reread because it is full of helpful ideas that are easily applied to problems of everyday life. Some of the chapters are "Freeing Yourself from the Past," "Taking Care of the Future," and "How to Relax."

These books, in holiday wrappings, will be mailed direct to your friends if you wish, and an attractive announcement card bearing your name will be inclosed. They come in dark-green cloth, priced at $1 each; in black flexible binding at $2 a copy.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Christmas Greeting

BOOKLETS

By sending Unity Greeting Booklets to your friends you can share with them a spirit-lifting message of Truth that will live in their hearts long after the holiday season. The sixteen booklets listed below have been grouped according to content, so that you may be able to select a suitable message for each of your friends.

★

INSPIRATIONAL

GIFTS FOR THE CHRIST, by Zelia M. Walters

HOLY BREAD, by Zelia M. Walters

THE TURNING POINT, by Dana Gatlin

WHERE BLESSINGS BEGIN, by Sonya Max

THE MENTAL EQUIVALENT, by Emmet Fox

LIFE IS CONSCIOUSNESS, by Emmet Fox

ARE YOU GETTING ALL YOU WANT FROM LIFE?, by Helen G. Sherry

TWENTY-FOUR GOLDEN HOURS, by Janet Craig

JOY COMETH, by Clara Palmer

BIBLE INTERPRETATION

THE PROTECTING PRESENCE, by Ernest C. Wilson

THE SONG OF LIFE, by Ernest C. Wilson

PRAYER OF PRAYERS, by Naomi Hale

DEVOTIONAL

*GOD IS BLESSING YOU NOW, compiled by Silent Unity

THE CHALLENGE OF THE DAWN, by Frank B. Whitney

THE GREAT HELPER, by Dana Gatlin

THE WAY OF FAITH, by Nonie Rose

*New this Christmas

These booklets come in attractively decorated envelopes ready for mailing, and each requires only 1 cent postage. Greeting booklets are priced at 10 cents each, or 12 for $1. (You may order our special assortment of twelve booklets or you may make your own selection.)

Unity School of Christianity, 917 Tracy, Kansas City 6, Missouri

LET UNITY MAGAZINES BEGIN HELPING YOUR FRIENDS

This Christmas

The peace, joy, and understanding that you receive as you read Unity literature are gifts that you can send into the lives of others. The friends to whom you send a Unity magazine subscription will someday bless you for your thoughtfulness. You can select a suitable gift for each one on your Christmas list from the following periodicals.

DAILY WORD—Give this magazine to anyone who would be interested in a daily devotional program. The lessons show one how to know and live Truth day by day.

UNITY—Each month during the coming year your friends who are interested in metaphysics or in spiritual healing will thank you for sending them this instructive and inspiring magazine.

GOOD BUSINESS—Give this magazine to men and women who face problems in business or in human relations, for it will show them how to succeed by applying Truth ideas. The articles are entertaining as well as informative.

PROGRESS—This is Unity's illustrated magazine. It reveals Truth through the beauty of its illustrations and the inspiration of its stories, poems, articles, and regular features. "A treasure-house of happiness for the youth of all ages," says one long-time subscriber.

WEEKLY UNITY—This is the cheerful visitor for the friend who is new in the study of Truth. Since it goes into his home every week, it is a constant invitation to him to accept and apply Truth to everyday problems of health, harmony, and prosperity.

WEE WISDOM—This is the colorful, fun-filled magazine that every boy and girl from five to thirteen should have. Any child will be delighted to have WEE WISDOM come to him each month in his own name.

Gift subscriptions begin with the Christmas issue, which will reach your friends just before Christmas along with a lovely folder announcing that the gift is from you. A year's subscription for any Unity periodical is $1.

Unity School of Christianity, Kansas City 6, Mo.

An Age-Old Christmas Greeting

From a letter written by Fra Giovanni, A. D. 1513

I SALUTE you. I am your friend, and my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that while I cannot give it, you can take. No heaven can come to us unless our hearts find rest in today. Take heaven! No peace lies in the future which is not hidden in this precious little instant. Take peace! The gloom of the world is but a shadow. Behind it yet within our reach is joy. There is radiance and glory in the darkness, could we but see, and to see we have only to look. I beseech you to look. Life is so generous a giver, but we, judging its gifts by their coverings, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty, believe me, that angel's hand is there; the gift is there, and the wonder of an overshadowing presence. Our joys too: be not content with them as joys. They too conceal diviner gifts. Life is so full of meaning and purpose, so full of beauty beneath its covering that you will find earth but cloaks your heaven. Courage then to claim it: that is all! But courage you have; and the knowledge that we are pilgrims together, wending through unknown country our way home. And so at this Christmas time I greet you. Not quite as the world sends greetings, but with profound esteem and with the prayer that for you now and forever the day breaks and the shadows flee away.

* * *